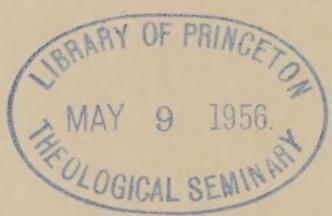


THE DEAN
OF THE
SMALL
COLLEGE

CLYDE A. MILNER

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THE DEAN OF THE SMALL COLLEGE

BY

CLYDE A. MILNER
PRESIDENT OF GUILFORD
COLLEGE



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TO
ERNESTINE COOKSON MILNER

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PREFACE

Far-reaching changes are being made in the educational program of the United States. The colleges are undergoing searching criticism as a result of drastic social and economic changes, and as a result of their failure to measure up to what is rightly expected of them. This imposes a new responsibility upon the administrative officers of educational institutions and calls, in an unprecedented way, for a leadership with training, insight, judgment, and influence.

The purpose of this book is to state a philosophy of education for the small Liberal Arts College and to interpret the duties and opportunities of the dean in the light of it.

Previous studies in this field have been restricted to statistical analysis of the duties now being performed by the dean. While such studies have their place, they fail to meet the real need of the situation, for the dean cannot act effectively in any area of his work until he knows what he is trying to do. Clarification of his vision, of his objectives, and interpretation of his office must therefore be quite as essential, and lie quite as much within the limits of true scholarship as the analysis of the duties he is now called upon to perform.

Moreover, throughout its history, the Liberal

Arts College has professed a definite educational philosophy, namely one based on the Christian faith and the Christian values. At some periods the college administrators have been more clearly conscious of this central purpose, and it has had a more positive influence on the life of the campus, than at others. At a period of change, such as this, this philosophy of education inevitably calls for review. Should it be exchanged for another in order to meet more successfully the problems confronting the College? If not, does it need restatement in the terminology of today in order to be grasped more clearly and applied more effectively? These questions cannot be allowed to go by default. To ignore them and give a merely statistical account of the work of the dean, or any other college official, is to see only half the picture.

Two aims therefore are paramount in this book, which has been prepared over a period of years: one, to survey the office of dean as it is now administered in the small Liberal Arts College; the other, to see more clearly what the office should be in the light of a Christian philosophy of education.

A part of the first chapter is given to a brief survey of the establishment and development of the Colleges studied. A few typical statements of purpose are cited. From this background, and in an attempt to understand the educational situation within the College, a Christian philosophy of education is presented as the second chapter. The place and functions of the dean in the small Liberal Arts College have been given careful study as a part of the

survey of "The Smaller College," of the Association of American Colleges. The writer of this book made the survey of the office of the dean and has incorporated the findings in the third and fourth chapters. In the concluding two chapters the Christian implications of the work of the dean are considered.

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INTRODUCTION

By Robert L. Kelly

*Executive Secretary of Association of
American Colleges*

President Milner's *Dean of the Small College* draws its mass of factual data largely from the office of the Association of American Colleges. It is one of a series of books growing out of The Smaller College Study.

But the book goes far beyond factual data. It has significant interpretative values, the outgrowth of a definite and sound philosophy of education.

It should serve as a tonic to those colleges which have not definitely defined their objectives, or co-ordinated those objectives with the instructional procedure, or indeed, their ongoing life.

Why should one hundred deans report some sixty existing functions of their office, and why, when they speak not realistically but ideally, should the number of functions scarcely be reduced?

The book should stimulate a more discriminating understanding and assist in the development of a guild spirit which will elevate the deans' task to the level of a profession.

The author believes that the dean has a high and

holy office. No other person has such official responsibility for the internal administration of the college. He holds frankly to the conviction that the small American college is incomplete if it does not base its educational theory and practice on the central teachings of the Great Teacher. The college should be permeated with Christian motives and methods.

There is a definite and simple way to accomplish this purpose. The faculty must be made up of men and women whose lives are consecrated to the Christian objectives of the college. The officers and teachers must have studied, thru mathematics or biology as the case may be, to show themselves approved of God, as workmen who need not be ashamed.

The dean is perhaps not chiefly responsible for appointments, but he has large responsibility continuously in clarifying and perfecting objectives and in bringing about coordination between institutional professions and the abundant life of the college and community. If not in the college, then where shall life's ultimate meaning and values be interpreted and illustrated?

The writer predicts that the book will have an appeal to many men and women who are concerned for the progress of our youth and the well-being of our country even though they may not hold official positions in colleges.

October 3, 1935

CHAPTER I

THE SMALL COLLEGE AND ITS DEAN

1. *The Establishment of the Office of Dean.*
2. *The Source of the Data.*
3. *Statements of Purpose of the Colleges Studied.*
4. *The Methods of Study Used.*

The Dean of the Small College

CHAPTER I

THE SMALL COLLEGE AND ITS DEAN

The office of dean in the small college has evolved into a position of vital administrative importance and responsibility. Yet there exists little material for determining what the nominal functions and duties of the office are or the qualifications for holding it.

The Establishment of the Office

The title "dean" came from the Latin term *decanus* which was a military grade in the Roman army, and designated an officer "set over ten people." Although the military office seems to have disappeared, the title reappeared in the monasteries. The *decanus* was the chief and monitor of ten monks or hermits; the senior *decanus* served as the head of the monastic community in the absence of the abbot. The deans in the monasteries carried administrative, disciplinary, and spiritual responsibilities. Thus it is interesting to note the similarity between the functions of the *decanus* in the monastery and the dean in the American college.

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The title of dean, as it was used in the colleges of Oxford and Cambridge, came in the first place from the monastic usage of the term. The colleges, originally being subdivisions of the church, naturally used church terminology. In the colleges one or more resident fellows were appointed to supervise the conduct and studies of the junior members, to maintain discipline among them, to present them for graduation, and to preside at the disputation of scholars.

The direct borrowing of organization, ideas, forms of administration and educational philosophy from Oxford and Cambridge by American colleges has always occurred and is obvious even today. The development of the office and the functions of the dean in the small Liberal Arts College in the United States, however, has been within the last half century and especially within the last two decades.

The Source of the Data

The data for this study have been gathered from one hundred member colleges of the Association of American Colleges. The colleges selected were from among those participating in "The Smaller College" study, which was conducted by the Association under the direction of the Associate Secretary, Archie M. Palmer.¹ The names of the colleges

¹Palmer, Archie M. "The Smaller College Study." *Bulletin of the Association of American Colleges*. Vol. XVII, No. 4. December, 1931.

selected, with their location and the name of the dean of the college are listed in Appendix I.²

In order to insure more uniformity of organization and more uniformity in the type of problem confronting the dean, the one hundred colleges surveyed were selected from among colleges with an annual enrollment of from 200 to 600 students. Of these colleges sixty-eight are co-educational; twenty-one are women's colleges; eleven are men's colleges—they have a median enrollment of 371 and a mean enrollment of 368. According to present educational theory, this is the ideal size of a college unit.^{3 4}

One hundred colleges offer an excellent sampling of the small Liberal Arts College in the United States. In order to gain a comprehensive viewpoint, the colleges chosen for the study have a wide

²See Appendix I pp. 147-151.

³Jones, Rufus M., Haverford College, *A History and an Interpretation*, p. 220 f. The Macmillan Company, New York, 1933. "It is the general belief of those who have been engaged in the formulation of the program for the future that the best results both in terms of life and in terms of scholarship can be attained in a college that is genuinely a small college, and the present number of three hundred men is almost universally approved as the ideal number." In a letter dated January 2, 1934, Dr. Jones states that this judgment was formed after consulting the managers, faculty, and alumni of Haverford College and more than fifty presidents and deans of outstanding colleges and universities.

⁴Lowell, Lawrence A., "A Residential Hall for Harvard University," *School and Society*, Vol. XXVIII, No. 725, p. 615. President Lowell of Harvard University stated, "For a generation there has been much discussion of the policy of breaking up our large colleges into smaller social units in order to secure at the same time the advantages of the large and small institutions. Many men here have felt that this must come if we are to confer the greatest benefit upon our undergraduates."

geographic distribution, being located in 35 states and the District of Columbia.

Forty-four of the one hundred colleges studied are accredited by the Association of American Universities, the highest recognition a college can have.⁶ Thirty-five of the colleges, not members of the A. A. U., are accredited by their respective regional associations, e.g., The North Central Association of Colleges and Secondary Schools.

The range in the dates of the founding of the one hundred colleges in this study is 1742 to 1926. It is interesting to note that the oldest college and the most recent college represented are women's colleges. Moravian College for Women was established in 1742; Scripps College, in 1926. The median date of the establishment of all the colleges studied is 1861.

The control or affiliation of the colleges is directly or indirectly with a religious organization. Seventy-two of the one hundred colleges are directly associated with religious denominations, twenty denominations being represented in these affiliations. Of the twenty-seven colleges listed under independent control, nine originally had definite denominational connections; eighteen were established by

⁶Kelly, Robert L., *Tendencies in College Administration*, p. 2. The Science Press, New York, 1925. "As our country developed, institutions claiming college or higher rank multiplied in number until now there are almost 1,300. . . . While all these institutions claim college status, less than 1,000 are entitled to the name college and only some 500 or 600 are recognized as of standard grade in their respective fields. Less than 200 are recognized by the Association of American Universities as preparing adequately for graduate work. This is really the acid test of a standard college."

boards that were independent of church relationship.

The Liberal Arts College is distinctly an American educational institution and was generally promoted by a religious organization. Dr. Robert L. Kelly, Secretary of the Association of American Colleges, says:

"The largest group of colleges (in the United States) is affiliated with the churches—Protestant and Catholic. Of these there are several hundred. With the Protestant colleges, the affiliation is frequently nominal or historical only. . . . These institutions, for the most part, are not ecclesiastically controlled. The churches furnish the money and trust their trustees and faculties to hold true to the best educational and religious ideals."⁹

This study concerns the small Liberal Arts College of the United States. Even where the board of control is independent of a church organization, these colleges, in contrast to "state colleges," are definitely religious in their purpose, are motivated by altruistic interests and are supported by philanthropic gifts. That this type of college has made a rich and valuable contribution to American life is well established. In an address before the 20th Annual Conference of the Association of American Colleges in January, 1934, Dr. Robert Kelly said:

⁹Kelly, Robert L.—"Tendencies in College Administration"—p. 14 f. The Science Press, New York, 1925.

"At the moment when higher education in the United States, like all other phases of education, is passing through its greatest crisis, the college of liberal arts and sciences stands out conspicuously in the confidence and esteem of the people. . . . The people of the United States believe in their colleges, with all their faults, and the colleges which actually are able to deliver the fine things in life, are balance wheels in our disturbed machinery."

Statements of Purpose of the Colleges Studied

The statement of purpose of almost any one of the one hundred colleges included in this study would give the central philosophy of the institution in Christian terms.

The following statements have been selected because they typify all of the colleges; not because they are unique. An effort has been made to select colleges which will represent the different types and the different geographic locations.

Agnes Scott College, founded in 1889, under Presbyterian influence, represents a woman's college.

"The purpose which has prevailed at Agnes Scott since its foundation has been to offer the very best educational advantages under positive Christian influence—the training and furnishing of the mind in a modern, well-equipped college, and at the same time the formation and development of Christian character and ideals. Along with these ends, it is constantly sought to cul-

tivate true womanliness, a womanliness which combines strength with gentleness and refinement. It is thus the aim of College to send out educated Christian women to be a power in blessing the world and glorifying God.

"The College was founded by Presbyterians, and hence its moral standards and religious life conform as nearly as possible to those which obtain in that church. Special care, however, is taken not to interfere in any way with the religious views of church preferences of students."¹⁰

Tusculum College has always been under an independent board of control. It defines its policy as follows:

"The purpose of Tusculum College is to aid young men and women in the development of Christian character and in the acquisition of liberal culture. Its curriculum is composed of those subjects which are regarded as essential to a thorough cultural education, together with a sufficient range of elective courses to meet the special needs of the varied lives of present-day activity.

"In all its activities, the college seeks to impart the religious and ethical ideals which are so vital a part of the training of any form of useful service."¹¹

The Northwest is represented by Pacific University, whose statement gives a picture of the educational influences from the East.

¹⁰Agnes Scott College Bulletin, Series 30, No. 4., p. 16, Decatur, Georgia ,1933.

¹¹The Tusculum College Record, Vol. VII, No. 5, p. 14, Greeneville, Tennessee, January, 1932.

"The Pilgrims and Puritans founded a type of school that embodied their ideas of democracy in representative and federated government. The famous schools of New England founded by them have been followed by similar schools all across the country established by the descendants of the Pilgrims and Puritans.

"Aim of the College

"The aim of Pacific University shall be to surround its students with the allurements of high scholarship and every reasonable opportunity for self-development.

"Pacific University has no uncertain attitude toward spiritual values. Yet Pacific refuses no truth and ignores no facts. At chapel the College worships, without embarrassment or apology, the eternal and living God, and exalts the ethics and inculcates the obligations of the Christian life. It believes that all virtues arise from spiritual understanding and that all social helpfulness is inspired by faith in God and belief in one's fellow-men."¹²

Sweet Briar represents a college recently established:

"At its first meeting, held in March, 1901, the Board of Directors determined that the foundation should be free from denominational control, but distinctly religious in character, and that, uniting classical and modern ideals of education, it

¹²Pacific University Register, Vol. XXIX, No. 2, pp. 10-11. Forest Grove, Oregon, May, 1933.

should maintain the highest college standards.”¹³

Colorado College was founded through the efforts of the Congregational church. The following is an excellent statement of the definite Christian purpose of the institution although it is under private control:

“It is the purpose of the Trustees to build a college in which liberal studies may be pursued under positive Christian influences. The college is under no ecclesiastical or political control. Members of different churches are on its Board of Trustees. The character which is most desired for this college is that of thorough scholarship and fervent piety, each assisting the other, and neither ever offered as a compensation for the defects of the other.”¹⁴

Whittier College, Whittier, California, was established by the Society of Friends in 1901. It is now under an independent board. Whittier seeks to maintain the balance of Christian zeal and intellectual enlightenment in all its activities and states its aims as follows:

“The primary aim is to interpret the Christian ideals of social justice and to make vital the Christian spirit of service in the lives of students.”¹⁵

¹³Bulletin Sweet Briar College, Vol. VIII, No. 3, p. 7. Sweet Briar, Virginia, January, 1925.

¹⁴Colorado College Publication, General Series, No. 184, p. 8, Colorado Springs, Colorado, March, 1932.

¹⁵Whittier College Bulletin, Vol. XXVI, No. 2, p. 21. Whittier, California, Catalog Number, March, 1933.

Further evidence of the philosophy of education at Whittier College is found in a statement from the catalogue.

"Religion"

"One of the salient criticisms of higher education is that it has contributed to the schism between religion and science by going its own way without making the necessary spiritual applications of its doctrines and points of view. Whittier, therefore, offers no apology for making a definitely Christian approach to the personal and social problems of the present. It undertakes the whole task of education with the point of view that the theistic interpretation of the universe is the most scientific approach to knowledge, and that the philosophy of Jesus contains the essential basis for the integrity of modern learning. Stated in social terms, the purpose of Whittier College is education for Christian democracy.

"Its method of promoting this Christian experience and philosophy is not simply by chapel services—though such periods of devotion and worship are regular features of the program; not simply by a department of religion—though such a department is strongly emphasized. But it aims to permeate the subject matter and the teaching processes of every subject with the principles and the spirit of Christian idealism."¹⁶

The question must be asked whether the colleges under consideration are fulfilling these professed

¹⁶Ibid., p. 23.

aims. It appears that they are not. The evidence for this is twofold. First, there appears to be a considerable growing consensus of opinion among those qualified to judge that they are not doing so. The following are a typical selection drawn from many similar statements in a wide range of current periodicals.¹⁷ The dean of a Liberal Arts College of one of our large state Universities writes:

“I wish to challenge very sharply the common assumption that young students may better go to small colleges for one or two years.”¹⁸

“The church colleges are being ruined by their subservience to the curriculum requirements of state universities. The claims of church colleges to be ‘character building’ institutions in any peculiar degree cannot be substantiated at present,”¹⁹

writes Dr. F. B. Riggs, principal emeritus of the Santee Normal Training School of Nebraska.

President Brown of Hiram College has expressed the following criticisms from the angle of the churches:

¹⁷For example: Peffer, N. “Educators Groping for the Stars,” pp. 230-238. *Harpers*, January, 1934; Latourette, Kenneth S., “Dare a College Be Christian,” pp. 386-388. *The Christian Century*, March 21, 1934; Lowell, Lawrence A., “Universities and Colleges,” pp. 301-308. *Yale Review*, December, 1933; Soper, Edmond D. “The Christian College in America Today,” p. 9. *The Christian Advocate*, March 15, 1934; Ripperger, Henrietta, “The Kept Student,” pp. 449-454, *Atlantic*, April 1934; Dancey, Jesse S. “Must the Church College Close?” pp. 319-321. *The Christian Century*, March 7, 1934.

¹⁸Johnson, John B., *The Liberal College in Changing Society*, p. 303. The Century Company, New York, 1930.

¹⁹Riggs, F. B., *The Christian Century*, p. 365, March 14, 1934.

"1. The college inadequately assists the student to bridge the gulf between the protection of high school life and the greatest liberty of the college. The college fails to make easy the traversing of the valley between the protected religious thought of the adolescent days and the freedom of adulthood.

"2. The experiences in college rob the student of his world concepts wherein religion sits enthroned in the center of the universe and has substituted other concepts wherein science has usurped the crown.

"3. The college has not nurtured the church-going habit.

"4. The college has often been careless in the selection of faculty members. They allow 'inactive Christian and lazy church members to be on their faculties.' "²⁰

The following statement expressed the judgment of a college student:

"By far the majority of students would, I think, call themselves naturalists had they ever heard of the term. Their reasons for doubt of conventional religion are based on naturalistic grounds—that as scientific knowledge advances the need for supernatural explanation recedes, that the hypothesis of the existence of God lacks evidence for its support, that dogmatic religion is a hindrance to progress."²¹

²⁰Brown, Kenneth L., "Church and College—Partners," p. 288, *The Christian Century*, February 28, 1934.

²¹Harkness, Georgia, *Conflicts in Religious Thought*, p. 11 f. Henry Holt & Co., New York, 1929.

A young man, now studying for the Christian ministry, in commenting on his last summer's work with young people, said:

"I fear we did not meet this challenge as we might have if we had been better Christians ourselves. College had raised us above the clutch of environment; but it had given us no vital religion, so we could pass none along to our charges. Never had we realized as acutely as then both our great debt to our education and its great failure in the realm of life so profoundly important as religion."²²

The second reason why it appears that the Colleges under view are not fulfilling their professed aims is that in very few cases is it possible to discover from a study of college catalogues any relation between the statements of Christian purpose and the courses of study required and offered. Indeed there is to be observed a marked disparity between departmental statements of aims and the larger aim of building Christian character. The departmental aims are almost always "scientific," "vocational," and occasionally "cultural." Doubtless it is not possible to survey in a catalogue what goes on in the class-room, but in the light of criticisms such as are quoted above, the failure of the catalogues to reveal any organic unity between the Christian purpose of the College and its instructional departments becomes significant. Yet, a philosophy of

²²Clark, William W., "Amherst in Holyoke," *Amherst Graduates' Quarterly*, No. 90, p. 109, February, 1934.

education should be sufficiently thought out to affect in detail the whole life and program of the college. It should be the very soul of the curriculum as well as the spirit of the fellowship of the entire college community, and not merely a pious aspiration.

The Methods of Study Used

In order to learn as much as possible about the small Liberal Arts College and about the dean and his work in these institutions, four sources of information have been used:

1. Books, periodicals, college bulletins, and unpublished papers;
 2. A specially prepared questionnaire answered by the deans in a number of small colleges;
 3. Interviews with a limited number of deans;
 4. The observations upon and analysis of my own experience in the office of dean in a small college.
1. In 1927, the collection of all available printed material pertaining to the small college and particularly to the office or function of the dean was begun. The college bulletin of each one of the selected colleges was secured for the purpose of checking information regarding each institution. An effort has been made to secure all obtainable data on this subject from educational bureaus and organizations.
2. The questionnaire prepared for this study was sent out over the signature of the director of "The Smaller College" survey and consequently enlisted more careful cooperation from the deans than could

have been procured for a personal study. The questionnaire was submitted to and answered by approximately 140 deans. Some of the reports have been discarded because of the size of the institutions involved and some because of the incompleteness of the response. The effectiveness of the questionnaire, which through the first six sections is purely statistical, has been increased by the box system used in checking upon the functions of the dean. The deans not only checked the type of work they did, but more significantly, that division of work which they considered peculiarly theirs within the institution they were serving. In formulating the various functions, the investigator checked through all available literature on the office, and from this published material, conversations with other deans, and his own experience, made a list of functions, leaving at the end of each division space in which still other functions could be listed. Few additions were made.

Previous investigations of this type have depended upon the officer to list in the order of importance the functions performed, or to keep a time schedule of the work actually done over an allotted period. Neither of these procedures, from observation and from opinion of a number of deans who have undertaken to give this assistance, seems to give a fair or an adequate picture of the office or its functions. In the first instance, it is almost impossible for a busy executive to give sufficient time to

think out the relative values of his duties, or even to remember all of them at the moment. In the second method used, it is impossible to locate the day or period that would give anything like a fair or complete picture of the duties of an administrative officer. The time schedule method of studying the work of the dean is considered inadequate and unfair. As this study will show, the dean has such a wide range of duties—many of them conditioned by the academic calendar—that no day's or list of days' performances would give a basis for an analysis of the office or of its functions.

3. The investigator verified his findings from the questionnaire by interviewing a group of deans—some whose colleges were included in the study, and some who had not filled out the questionnaire. These interviews were an hour or longer in duration. Guided by the observations made upon the questionnaire, the investigator sought to discover the personal attitudes toward the office and evaluations of it, data only obtainable by the interview method. These findings have been used extensively in the interpretation of the statistics. The conclusions have been further verified by correspondence with a number of deans whom it was impossible to interview.

4. Having for five years been dean of men in one of the colleges studied and for three years dean of another, the writer has drawn upon his own experience and his own observations of the office. Too frequently in the immediate past, this and other offices have been studied from the outside on a

purely statistical basis. Such a procedure is inadequate and does not give the truth of the situation, first, because the material available is very limited and unilluminating, and second, because no satisfactory method of supplementing such material through questionnaires has so far been devised. Furthermore, such studies must, in the nature of the case, lack the insight and interpretation that can result only from the intimate knowledge and contact of experience.

There is a further point of great importance in respect to method which must be made clear. It is not possible to interpret data in a sphere of inquiry such as this save on the basis of a *Weltanschauung*, a conception of life's ultimate meaning and values. This is because education is fundamentally a matter of human relationships and human relationships are determined at all points by meanings and values. If such a *Weltanschauung* is not consciously brought to the inquiry, it will be unconsciously brought; and in either case will profoundly affect the conclusions drawn. To suppose that it is possible to eliminate *Weltanschauung* from the study of educational problems is itself unconsciously to introduce a *Weltanschauung* of a very naive and usually mechanistic type, which entirely ignores the fact that men are not beings who can be sorted and classified like nails in a bag. Men are not merely "objects," but also "subjects," and edu-

cational theory and technique which ignore this fact are of little value.²⁴

In any case whatever, it is better that the philosophy which is brought to these inquiries should be conscious and thought out. The standpoint of this book is avowedly Christian, and some statement of a Christian philosophy is therefore called for before the data arrived at by the four methods given above are set forth and examined.

Laird T. Hites states the urgent need for such a philosophy when he says:

“We need, we profoundly need, a stabilizing, generally acceptable philosophy of life, in terms of which may develop the educational objectives of Christian schools—and there is no anticipation that such a philosophy is ready to emerge.”²⁵

In the same pessimistic mood he continues,

²⁴Confer—“The Revolt Against Science,” An Editorial in *The Christian Century*, Vol. LI, Number 4, p. 110 f., January 24, 1934. Commenting on a recent address by President Robert M. Hutchins of the University of Chicago, the editorial states that the address “has brought into the open a smoldering revolt against the dominance of modern education by a more or less bare fact-finding science . . . Modern science has left mankind bewildered . . . Fact-gathering has reduced scholarship to triviality. We have been diverted from the task of understanding our facts . . . The methods of science as it has been standardized by the special sciences, falls tragically short of yielding results worthy of the power of human intelligence. . . . It is not a revolt which would destroy science, but which would put it in its true place and save both science and culture from the fallacy and tyranny of irresponsible experimentalism.”

²⁵Hites, Laird T., *The Effective Christian College*, p. 101. The Macmillan Company, New York, 1929.

"The teaching of religion, particularly, is in confusion. All Christian educators feel that it is necessary in education, that every student and every teacher should be religious, but they do not know with certainty just what is involved in being religious, nor how to cooperate with students in the development of the qualities desired."²⁶

²⁶Ibid, p. 103.

CHAPTER II

A CHRISTIAN PHILOSOPHY OF EDUCATION

1. *Religion Essential to Education.*
2. *General Principles.*
3. *The Principles of the Great Teacher.*
4. *Distinctive Aims of Christian Education.*

CHAPTER II

A CHRISTIAN PHILOSOPHY OF EDUCATION

Religion Essential to Education

The very nature of religion involves that, if it enters into education at all, it must do so in a very profound and all-pervading way. If it does not, but is treated merely as a subject, a department of knowledge, to be taught alongside of others, then that shows that its true nature has not been understood.

The distinguishing characteristic of religion is its concern with life's ultimate and abiding meaning. This involves two things: first, it approaches life as a whole, that is to say, it enters into all the activities of life, denying the validity and worth of none of them, but vitalizing, unifying, giving a new significance to them all.

Religion "achieves its highest purpose, it gains substance and strength, in proportion as it recognizes, and in their own proper sphere gives free play to, those human interests and activities which are not specifically religious, such as the intellectual, the esthetic, and the economic."¹

¹*The Jerusalem Meeting of the International Missionary Council.* March 24-April 8, 1928, Vol. II, *Religious Education*, p. 3. Published by International Missionary Council, New York, 1928.

Dr. Galloway, in discussing the relation of religion to education says:

"Man's varied interests, scientific, aesthetic, ethical, and social, are all valid and worthy; yet the message of religion is that he must not rest in them, but move through them to a satisfaction of his nature more complete and fundamental."²

This same fact is stressed by Dr. Bower:

"Religion, as the psychologist, and, increasingly the sociologist are coming to see clearly, belongs to the whole of life. When it becomes less than that, the nemesis of decay overtakes it, and it ceases to be religion. In this relation of religion to the whole of life or its isolation from the whole of life, as nowhere else, lie the hope and the peril of religion."³

Second, it is related to the personality as a whole. Corresponding with the unity it gives to the world, it gives, or should give, a new harmony and unity to the self; a harmony and unity which include the feeling and conational life just as much as the intellectual.

When religion is so understood it becomes clear that, as already said, it cannot really be taught as a subject or in a department, though teaching about religion may have its place. It cannot be imposed

²Galloway, George, *The Philosophy of Religion*, p. 215, Charles Scribner's Sons, New York, 1920.

³Bower, W. C., *The Curriculum of Religious Education*, p. 139, Scribner's Sons, New York, 1925.

on the student in any way. Being a matter of a total personal attitude, it has rather to be "caught" from the pervasive attitudes and controlling purposes which inform the whole college both in the instruction it offers and in the personal relationships by which it is sustained.

It becomes clear also that religion in one form or another is essential to any educational endeavor which aims at producing an integrated personal life and not merely imparting information on a number of different and more or less uncoordinated subjects. Many thoughtful and far-seeing educators are coming increasingly to see this. In every department of knowledge facts continue to pile up at a bewildering rate. Courses are multiplied unendingly, and by the elective system the student is allowed in greater or less degree to follow his own somewhat perplexed whim. A clear vision of any unifying principle is lacking both in teachers and taught. Moreover the whole thing lies too much in the realm of thought, mere book-knowledge. Feeling and will are left to look after themselves, with the result that at the end of his course the student has acquired no integration of the whole self, without which there can be no adequate equipment for life. He has nothing which expresses and satisfies his whole spiritual nature, or is likely to lead on to such.

Professor John Macmurray, of the University of London, calls this divorce between the intellectual

and the feeling life "the modern dilemma."⁴ He points out the grave dangers to the individual personality and to society generally if the dilemma is not solved. In religion, and in particular the Christian religion, he sees the solution. He says,

"All religion is an effort to create a normal, a complete human life, to achieve an integration of personality within itself and with the world in which it lives."⁵ He goes on to say, "The solution of our dilemma is to be found, I am convinced, in Christianity, and only there. But—it is not to be found in pseudo-Christianity."⁶

Canon Raven states the same point more specifically in relation to education.

"It is admitted that education without religion is inevitably frustrated; it can be shown that Christianity is the religion that can alone supply what educators demand; if this were done, it is hard to believe that statesmen, teachers, and the general public would refuse to recognize its importance or to insist upon its place in every educational system. . . . Till that day comes, it should be the paramount duty of Christians to make full and wise use of the modern concept of education and of modern technique in teaching, and by so

⁴Macmurray, John, *Freedom in the Modern World*. Chapters I-IV, pp. 15-65, Faber & Faber Limited, London, 1932.

⁵*Ibid.*, p. 57.

⁶*Ibid.*, p. 60.

doing vindicate their claim to be followers of Jesus Christ, the 'Teacher sent from God.' "⁷

The Catholic position is also worthy of consideration.

"Religion being the supreme coordinating principle in education, as it is in life; if the so-called secular branches of knowledge are taught without reference to religion, the Church feels that an educational mistake is being made, that the one thing necessary is being excluded to the detriment of education itself."⁸

General Principles

What then are the distinctive features of a Christian philosophy of education?

In the first place, the individual is made central and recognized to be of supreme value. It must be understood that by the individual, in this connection, we mean more than a mere physical organism; we mean a personality including mind in all its aspects as well as body. A person is an active self, uniting past and future in a continuity of feeling and willing with a greater or less awareness of their belonging together.

The second factor of importance in a Christian philosophy of education is the recognition of a person as a self-determined being.

⁷Raven, Charles E., *Christ and Modern Education*, p. 222 f.
Hodder and Stoughton, Limited, London, 1929.

⁸Catholic Encyclopaedia, Vol. 13, p. 554.

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This confronts us with the age-old problems of freedom; however, it lies beyond our scope to take up the arguments for and against affirming freedom. When we speak of freedom, we are thinking of a self-conscious and self-determining being in action. In this sense a person is dynamic, creative, capable of formulating purposes and ideals which are unique to himself. Freedom means that acts are not wholly determined by previous experiences, but it does not mean that they are wholly unrelated to it. Freedom, therefore, is an essential aspect of that total self-consciousness, which, as indicated above, is the mark of human individuality.

It is this freedom which constitutes man an ethical being. For it is only as he is able self-consciously to distinguish between right and wrong and by self-direction to choose between them that his behavior can be judged moral or immoral. Dr. John Oman of Cambridge University tells us that:

"All discussion about freedom which is not mere dialectic, deals with loyalty to our own legislation for ourselves. Action, though otherwise not wrong is less than right, unless we, of our own insight, judge it right; and, when it conflicts with that insight, its innocuousness does not hinder it from being, for us, wrong. Whatsoever is not of our own faith is, for that sole reason, sin. What is called heteronomy, that is, legislation for us by others, is, at best, a non-moral state, in constant danger of becoming immoral."⁹

⁹Oman, John, *Grace and Personality*, p. 35. Cambridge University Press, London, 1917.

Many people, and this is especially true of undergraduate students, fail to realize the meaning of freedom in their personal life and to accept the dignity and responsibility of genuine self-direction; this is usually for one or both of two reasons. On the one hand, they are content to let social pressure and convention determine their conduct and their ethical judgments on most questions of right and wrong. On the other hand, so far as they reflect on such matters at all, they are ready to attribute men's actions to the play of deterministic forces of various kinds. This latter attitude is due, in part, to the undue emphasis on science in present day educational curricula and the consequent uncritical application of the mechanistic categories of science to every aspect of life.

A third distinguishing factor in a Christian philosophy of education is its recognition of man's relation to God. Man, a self-conscious and self-determining being, is by his very nature capable of entering and is intended to enter into fellowship with the Eternal. Religion has always sustained itself on the belief that man can experience and know something of the Ultimate Purpose, (or God). This belief has met and continues to meet the validity tests of all experience, namely, the coercive, the pragmatic and the reflective tests which Professor Herbert H. Farmer so clearly shows¹⁰ validate man's "experience of God," as they validate other human experiences.

¹⁰Farmer, Herbert H., *Experience of God*, pp. 155-166, Doubleday, Doran & Co., New York, 1929.

However true it may be, that man by his very nature and place in the order of things can have, and is intended to have, fellowship with and knowledge of God, it is a truth which has been little realized in the dominant attitudes and experiences of recent generations. Professor Farmer in his John Browne Lecture says:

"A number of writers notably in Germany, have characterized the dominant note of the modern age up to recent years as a certain unlimited belief on the part of man in himself,—in his power to manage his own life satisfactorily, to know, control, shape the world, to the end of his own well-being and enjoyment. If not consciously, then unconsciously and in practical effect, man had come to regard himself as a self-sufficient, autonomous, in a sense isolated, centre of consciousness in the Universe; yet his isolation did not seem to matter, for was he not dowered in himself with every power necessary to conduct his own life? The horizon of man's spirit had, for a variety of reasons, gradually contracted, until it encircled only the present age and its interests and activities."¹¹

But this sufficiency has suffered a decided set-back during these last few years of nation-wide financial upheaval and unprecedented unemployment affecting all occupations, accompanied, as they are, by a growing sense of moral uncertainty. Men are being awokened from their self-centeredness, often sud-

¹¹Farmer, Herbert H., "The Dimension of the Eternal," *The John Browne Lecture, 1932*

denly and even rudely. This awakening is usually accompanied with a tragic sense of life's futility. The extent of this spiritual despair is given in a quotation from an anthropologist of international reputation, who says:

"In my opinion the most important and disquieting feature of our time is the increasing sense of the futility of life, which is to be observed in almost every section of human society."^{12 13}

In the midst of this humanistic development and its resulting sense of futility there has been growing a school of thought expressing quite a different point of view. This new emphasis is being expressed by outstanding thinkers in various parts of the world. Instead of man being regarded as autonomous and self-sufficient he is interpreted as needing relationship to a transcendent spiritual reality which is as important to his well being as the more immediate physical environment by which he is surrounded. Indeed right relationship to the latter is affirmed to be only possible through right relationship to the former. Man is more than a physical being for he

¹²*Ibid.*, p. 1.

¹³Dr. Jung of Zurich says: "About a third of my cases are suffering from no clinically definable neurosis, but from the senselessness and emptiness of their lives. It seems to me, however, that this can well be described as the general neurosis of our time." Jung, C. G., *Modern Man in Search of a Soul*, p. 70. Translated by W. S. Dell and C. F. Baynes, Harcourt, Brace and Co., New York, 1933.

is struggling between the lower selfish impulses and the higher spiritual demands. As LeRoy so aptly says,

“Nous ne sommes pas : nous voulons être : mais cette volonté, secrètement désireuse de faiblir, se refuse à elle-même la force qui la rendrait efficace : et nous restons déchirés entre des voeux contraires : trop grands pour nous contenter de la simple vie animale, incapables cependant de nous installer sans retour dans la vie spirituelle.”¹⁴

Out of this inner conflict, says LeRoy, arises the sense of dissatisfaction of the human will with all the finite and material things in life. And all that promised happiness turns into disappointment. He points out clearly that God is to be known by experience. It is the fact of moral restlessness (inquietude) and not rational perplexities that force man to search for “The God who is a necessity of life for us, the God we love and to whom we pray, who sustains and consoles and with whom we enter into relations as if with a person.”¹⁵

Dr. Fritz Kunkel, one of the leading psychologists in Germany, in his very valuable book *Einführung in Die Charakterkunde auf individual psychologischer Grundlage* argues convincingly that the basis of behavior is to be discovered not only in the past experiences but equally is it to be found in “pur-

¹⁴LeRoy, Edouard, *Le Problème De Dieu*, p. 132, L'Artisan Du Livre, 2, Rue de Fleurus 2, Paris, 1930.

¹⁵*Ibid.*, p. 81. Translation by Dr. W. M. Horton.

poses" consciously and unconsciously present at the time of action. If human behavior were determined only by appetites or instincts, Kunkel contends, there would be no room for responsibility, for freedom, for productive activity; in fact, there would be no life at all. His main emphasis is that man is responsible for his action and for the totality of life in view of the capacity of his purposive insight which reaches into infinity.¹⁶ He says:

"Hier liegt der wichtigste Fortschritt der neuren Charakterkunde gegenüber allen früheren Anschauungen. Der Mensch ist der Träger seiner Ziele und Zwecke, ja, er ist nur vorhanden, sofern er Ziele und Zwecke in sich trägt. Aber die Pyramide seiner Zwecke hat einen Gipfel, der sich im Unendlichen verbirgt. Die dem Leben innenwohnende Zweckhaftigkeit führt uns über jeden angeblichen Endzweck hinaus. Oder anders ausgedrückt: Der Sinn der Finalität ist die Infinalität, der Endzweck ist unendlich. Hier zeigt sich in aller Schärfe der Gegensatz zwischen der naturwissenschaftlichen oder Kausalen Forschungsrichtung und der infinalen Denkweise, die wir als die vitalwissenschaftliche bezeichnen. Jede Kausale Betrachtung muss ein in sich geschlossenes System von Ursachen und Wirkungen abzugrenzen sich als Gegenstand gegenüberzustellen und mit Hilfe von Naturgesetzen restlos zu erkennen suchen. Die infinale Denkweise sucht nie einen in sich geschlossenen Gegenstand, dem sie sich gegenüberstellt, son-

¹⁶Kunkel, Fritz, *Einführung in die Charakterkunde*. Verlag Von S. Hirzel, Leipzig, 1932.

dern sie sucht in allem Lebendigen ein ewig offenes und dem Unendlichen (der Totalität) angeschlossenes System, zu welchem dem Verstehenden ein innerer Zugang sich öffnet, da auch er, der Verstehende, dem gleichen Unendlichen angehört.”¹⁷

Professor Paul Tillich, formerly of the University of Frankfort, has given a challenging exposition of this new emphasis, as over against the mechanistic one, in his book *Die Religiöse Lage der Gegenwart*. This book is translated into English by H. Richard Niebuhr, under the title, *The Religious Situation*.¹⁸ Dr. Tillich shows that “in every sphere from the natural science to ritual and dogma” there is a turning away from the spirit of self-sufficient finitude to a new attitude which he describes “as an attitude of belief-ful realism.” This newly coined term is paradoxical but it is a religious term.

¹⁷Ibid., p. 146 f. Cf. Heim, Karl, *Glaube und Denken*, p. 4 f. Furche-Verlag, Berlin, 1931. “Wir stehen hier vor einem Ugesetz unseres Lebens, das wir zunächst ohne alle Erklärung und Begründung aussprechen müssen. Wir Menschen können nur dann wirklich arbeiten, wenn die Arbeit so eintonig und ermüdend sie sein mag, getragen ist von einer Überwelt, die den Befehl dazu gibt, den wir uns nicht selbst geben können, und die die Arbeit, wenn sie getan ist, in Empfang nimmt als Beitrag zum Bau-einer ewigen Wirklichkeit. Nur wenn ein Unbedingtes da ist, das als letzter Beweggrund über der Arbeit steht, dem gegenüber die Arbeit selbst etwas ganz unbedeutendes und Nebensächliches wird, sind wir zu einer vollen Hingabe an die Arbeit fähig. In jedem anderen Falle verbrauchen wir die hälftige unserer Kraft zur Beantwortung der Frage, ob unsere Arbeit überhaupt einem Sinn hat. Fritz Künkel hat gezeigt, dass nur das ‘Infinale’ uns befähigt, ‘sachliche’ Arbeit zu tun.”

¹⁸Tillich, Paul, *The Religious Situation*. Translation by H. Richard Niebuhr, Henry Holt and Co., New York, 1932.

"A belief-ful realism is first of all an attitude in which the reference to the transcendent and eternal source of meaning and ground of being is present. This reference has been absent from capitalist society with its reliance on intra-worldly, intra-temporal sources of meaning, its exaltation of the finite into the absolute."¹⁹

Religion is the reference in all life to the ultimate source of meaning and the ultimate ground of being.

"This ultimate transcends experience and knowledge though it is that to which all experience and knowledge refer. It is apprehended only indirectly through the symbols of the finite world. Nothing temporal, nothing finite, no one object among other objects, or no one value among other values can be designated as the ultimate. It is always transcendent and therefore unknown, yet the reference to it is implied in life and wherever there is any meaning this reference to an ultimate source of meaning is present. The religious reference may be present in culture, in art, science, politics, education and the economic life, but in these spheres it does not become explicit. It is taken for granted; it is an unacknowledged presupposition. In religion, in the narrower sense of that term, the reference to the unconditioned becomes explicit. Since the unconditioned is forever hidden, transcendent and unknowable, it follows that all religious ideas are symbolical. They are good symbols when they point unambiguously to the transcendent; they be-

¹⁹Ibid., p. viii.

come false symbols when they are regarded as possessing an intrinsic meaning or when they claim absolute value for themselves.”²⁰

Along with his great emphasis upon “meaning,” Dr. Tillich also stresses “responsibility.” In the concluding paragraph of his books he says:

“One thing, however, must be remembered in connection with all of those observations; they can have meaning only for those who are themselves engaged in the movement and for them they are not only meaningful but also full of responsibility. Such men are not permitted to stand aloof as non-participating observers, but it is demanded of them that they think and speak about the religious situation of the present with unconditioned, active responsibility.”²¹

From a quite different approach we find these same conclusions. Dr. C. G. Jung of Zurich, an internationally known psychoanalyst, writes in his latest book—published in English under the title, *Modern Man in Search of a Soul*.²²

“I should like to call attention to the following facts. During the past thirty years, people from all the civilized countries of the earth have consulted me. I have treated many hundreds of

²⁰Ibid., p. ix f.

²¹Ibid., p. 182.

²²Jung, C. G., *Modern Man in Search of a Soul*, Translated by W. S. Dell and C. F. Baynes. Harcourt, Brace and Company, New York, 1933.

patients, the larger number being Protestants, a smaller number of Jews, and not more than five or six believing Catholics. Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook. This of course has nothing whatever to do with a particular creed or membership of a church.”²³

Dr. Jung despairs of such a patient getting help from the average doctor, clergyman, or philosopher.

“Where are the great and wise men,” he asks, “who do not merely talk about meaning of life and of the world, but really possess it? Human thought cannot conceive any system or final truth that could give the patient what he needs in order to live: that is, faith, hope, love and insight. These four highest achievements of human effort are so many gifts of grace, which are neither to be taught nor learned, neither given nor taken, neither withheld nor earned, since they come through experience, which is something given, and therefore beyond the reach of human caprice. . . . There are ways which bring us nearer to living experience, yet we should beware of calling these ways ‘methods.’ The very word has a deadening

²³*Ibid.*, p. 264.

effect. The way to experience is anything but a clever trick; it is rather a venture which requires us to commit ourselves with our whole being.”²⁴

Still another challenge to the “established order” and the predominant way of thinking is evidenced in the lives and aggressive activities of a few great personalities. While this challenge is in deeds more than in words, the effect may be equally significant. The present activities of men like Gandhi in India and Kagawa in Japan are worthy of consideration. Truly great leaders rarely appear in human history, yet, as Dr. Walter M. Horton of Oberlin College, says:

“When they do appear, they live with an intensity and move through our midst with a serene awareness of infinite resources, that makes the rest of us tire of our lesser gods, and beg them to disclose to us the secret of this power. At least two such men are living today—Gandhi and Kagawa. That is enough to make this a great era in which to live. I venture to predict that, with the lapse of time, the influence of such men, and the worship of the Power that they serve and trust, will grow rather than diminish. It is in such lives as these that the conflict between rival conceptions of God will ultimately be decided. Not by any purely rational test, but by their capacity to give *power* such as this, will the adequacy of all ideas of God be tested.”²⁵

²⁴Ibid., p. 261.

²⁵Horton, Walter M., *Theism and the Scientific Spirit*, p. 217, Harper and Brothers Publishers, New York, 1933.

The Principles of the Great Teacher

We have then these three central truths of a Christian philosophy of education, namely, (1) the value of the individual personality, (2) the dignity of the individual personality as a self-directing moral being called to walk by his own insight and choice, (3) the need of the individual to be consciously aware of and surrendered to God if he is to achieve his full stature and power. That these truths are central in a Christian philosophy of education is attested by the teaching and example of Jesus, who must ever be the source and standard of the specifically Christian interpretation of life.

1. Jesus repeatedly stressed the importance of person as over against conventions, thought systems, or institutions. In his own dealings with people there is manifest a willingness to spend himself upon individuals and to enter into their personal situations and needs.²⁶

2. Moral issues in the individual's personal life are for Jesus supreme. His ethic is of the most exalted and searching kind. Yet always he respects the moral personality, throwing men back upon their own insight, refusing to use coercive means.²⁷

3. Clearest of all is Jesus' insistence on man's calling to have fellowship with the eternal as a son of God. His relation with God and his relations with his fellows and any success here or hereafter

²⁶Mark 2:27; Mark 9:42; Mark 12:12; Matt. 10:31.

²⁷Mark 8:36; Matt. 12:37; Luke 12:15.

are indissolubly bound up together. Yet Jesus is never in the least danger of losing sight of man's personal freedom because of his profound sense of God. Unlike some of his later followers, who have wished to put the responsibility for everything on God and have thus minimized the status of man in order to give a supposed glory to the Divine Sovereignty, Jesus sees God also as respecting the moral integrity of His children.²⁸

It is evident that most modern education has been remote from such philosophy of education as has been outlined. In particular students have been allowed to go unchallenged with the opinion that success in life is achieved through technical and professional skills, and that power and prestige are dependent upon social position and financial resources. Nor is the church related college less open to this criticism than colleges which profess no such Christian purpose. That is to say, where the church related college has had its greatest opportunity for distinctive service, it has proved itself to be inadequate to, or unaware of, its unique responsibility. The graduate of the church college does not frequently differ noticeably by his insight into the meaning of life or by the purposes to which he is devoting his energies, from the student trained in any other type of institution of higher learning. If there is to be a difference, it would be at this point for no one would contend that the church related college, dependent as it is upon private financial sup-

²⁸Luke 15:12-32; Matt. 5:45; Matt. 5:48; Mark 3:31-33.

port, can compete with the state supported college in equipment or resources for giving a technical training to its students. If the church college fails to develop a distinctive quality of education, it may expect to have, as it is having, its place in the American educational system seriously questioned.

Distinctive Aims of Christian Education

It is clear, however, that the belief that man is a self-directing moral being who can only achieve the highest that he has it in him to be, through being at one with God, is by itself too vague to afford direction for a specifically Christian program of education. It gives only a frame-work, not content, general direction without particular objectives. Yet it is by the quality and objectives that the Christian or non-Christian character of an educational program is really determined. The Stoics would have agreed that man is a self-directing moral being needing to be in harmony with God, yet their conception of the ideal human life and of the way to reach it would not have been Christian.²⁹ We must, therefore, give some indication, however brief, of the content from the Christian view-point of a personal life which is through its fellowship with God growing into its full maturity of peace and power, and through its growing into that maturity is entering into a deeper fellowship with God. We will set

²⁹Macmurray, op. cit., p. 77.

forth what we have to say on this point under four heads.³⁰

1. First, the individual must be directed into the way of living with his fellows that is distinctive in quality because it is motivated by the spirit that made Jesus' life distinctive.

This is incomparably the most important thing of all. It is a fundamental conviction of Christianity, derived ultimately from the life and teaching and whole personal impact of Jesus, that it is primarily in the realm of personal relations that man must meet and deal with God. If He is not being experienced and properly responded to there, He will not be experienced and responded to anywhere else. The way Jesus set man's relation to God and his relation to his fellows in closest organic relationship to one another is manifest throughout the Gospel stories, and that he was right all subsequent Christian experience attests.

What then, from the Christian viewpoint, is that right relationship to others which at one and the same time sustains and is sustained by the genuine experience of God? It is summed up in the New Testament word Love.

To set forth the full content of the Christian ideal of love is obviously impossible here. It is sufficient to mention one or two fundamental points which have a particular relation to the spirit and program of an educational institution.

³⁰For this section I am especially indebted to Professor Herbert H. Farmer, and to classnotes taken in his course on Christian Ethics.

First, Christian love transcends natural love in being universal and permanent.³¹ It is not necessary for the other man to be attractive in the first instance or to remain attractive afterwards; it is only necessary for him to be "there," no matter what his qualities, for his full claim to the uttermost service possible to be acknowledged. "For if ye love them that love you, what reward have ye? do not even the publicans the same?"³² This miracle of Christian love, of responsibility accepted and discharged, for any individual whatever with whom one enters into relationship, is only possible as a man becomes aware of God, meeting Him in and through the neighbor and laying this charge in sacred obligation upon himself.³³

Second, Christian love affirms the other man in the totality of his personal life as a knowing, feeling, and willing being. It wishes so far as may be to share the riches of truth with him, to enter into his joys and sorrows, to cooperate with his purposes and ends as a self-directing being. It is interested in the other man as a man and not merely as a creature who performs certain functions and can be used for certain purposes and then cast on one side. It treats him always as "subject" and never merely as "object."

Third, and this is really a specially important application of the last point, Christian love refrains from any attempt to coerce or manipulate or other-

³¹I Cor. 13.

³²Matt. 5:46.

³³Matt. 25:40.

wise externally control the other man's will, if it should enter into conflict with one's own. Here more than anywhere else its distinctive quality and direction appear. The natural man's way of meeting opposition is to try to overcome it or manipulate it by some use of force to which the other is compelled to submit; or if this fails, he strikes a bargain in order to get as much as possible of his own will while conceding as little as possible to the other man's; at best he agrees with his adversary to submit the matter to an external legal system of some sort for determination. From the Christian point of view all these attitudes fall short of what ought to be. Love aims at, and is conscious of defeat if it does not attain a genuine reconciliation in which, in so far as the practical situation allows, a *common* purpose is achieved. This point, as we shall see later, has some definite relation to the problems of college discipline in a professedly Christian college. A not unimportant application of this principle is in relation to conflicts of points of view, interests, judgments not necessarily issuing in overt clashes of purpose. Here also the spirit of Christian love will seek more than a polite agreement to differ. It will seek genuine fellowship and agreement in the truth. Yet such seeking will always be in that spirit of tolerance which desires even more than agreement that the other should walk by his own insight, and which is itself more ready to learn than to instruct.

2. Second, the individual must be directed into the way of joyous acceptance of moral duty.

Dr. Macmurray has insisted that in respect to the doing of moral duties Christian teaching has often not been Christian at all but merely Stoic.³⁴ The morality taught in most of our colleges is of this type. There are certain things which the decencies and amenities of social life require and the individual must do them if he does not wish to be branded anti-social. Doubtless at times he will be tempted to do otherwise, but he must resist; so the matter is left. The result is that there emerges from the colleges a race of morally conventional folk with no inner springs of personal moral insight and decisions, capable under pressure of cowardice and evasion, and with none of that power of sacrifice which can alone spring from a vision of God as Love. Certainly it is useless for a Christian college to hold up high ideals if it does not seek to give men the dynamic of a joyous acceptance of them. Such dynamic is given, we repeat, only in the Christian life of fellowship with a God who is apprehended, not as a legalistic taskmaster demanding fulfillment of irksome duty, but as Love seeking in His austere demands the highest fulfillment of His children.

3. Third, the individual must be directed into the way of acceptance of himself.

It is a commonplace that nothing so frequently frustrates awareness of God, as the fixing of the mind in egocentric disposition and attitudes. An educational system which leaves this central problem

³⁴Op. Cit., p. 77.

of human personality uncared for, which gives the student knowledge of everything but himself, stands self-condemned. Egotism is the most prolific cause of estranged relations, broken marriages, loss of zest, suicide, and, in general, mental breakdown of various degrees and sorts. And of the causes of such egotism none is more frequent than the failure of the individual genuinely to accept his own limitations,—limitations of his situation and opportunity and of his personal gifts and weaknesses. Instead he has a phantasy of himself as other than he really is and becomes the prey of unconscious vanities, jealousies, desires for power, seeking to make everything by hook or crook minister to his own idol of himself. Dr. Hadfield has insisted on the fundamental importance to mental health, and happy and effective living of such self-acceptance which, he points out, is quite a different thing from reluctantly admitting things about oneself.³⁵

Many colleges touch the fringe of this important matter through their personnel committees and their attempts to give vocational guidance, but it is only the fringe. The only real and deep-going solution is to share in the Christian insight and to see one's whole situation as from God, and as capable of being surrendered to and merged in His purposes. This solution cannot be given merely by exhortation or, in the cases of serious breakdown, merely by psycho-therapeutic technique. Such Christian insight needs to be part of the personal life of the

³⁵Hadfield, James A., *Psychology and Morals*, p. 179. R. M. McBride & Co., New York, 1925.

teaching staff and part of the whole spirit of the institution. Yet most of our colleges are remote enough from such a thorough-going non-egotistic interpretation of life. They are intended only to equip men to "get on," to scramble ashore to comfort and safety while others sink, to make a good income. The test of successful education is, too often, money earned. Over the whole thing there trails egotism, what Dr. C. G. Jung calls in a fierce phrase "the Aryan bird of prey with his insatiable lust to lord it."³⁶

4. Finally, the individual must be directed into the way of mastery over what may be called "the untoward event."

It is indeed strange that, in a world full of possibilities of dire calamity, accident, bereavement, unemployment, business failure, death, educational institutions should for the most part send forth men and women trained apparently on the assumption that such things do not happen and with no spiritual equipment to meet them when they do happen. Not that it would be advisable for students to be asked to dwell on these things, but there should be something in the whole outlook on life which they unconsciously drink in from the college environment which is at least a part equipment. Doubtless it would be generally recognized that something in the nature of religion is indispensable to victory over such happenings,³⁷ but from our point of view

³⁶Op. Cit., p. 246.

³⁷Supra, p. 41.

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it is specifically the Christian faith with its awareness of a Divine Love, which meets the soul of man in all circumstances and asks his cooperation with itself, that is required.

It is evident from this brief outline that the ends envisaged by a Christian philosophy of education are not merely the concern of the college. They are the concern of the home, the school, the church. What the college can do is doubtless limited, and without the cooperation of these other agencies it will be severely handicapped. It cannot do everything, but it can do much, and nothing can relieve the professedly *Christian* Liberal Arts College which is Christian in quality from the responsibility of taking stock of itself and doing all that lies in its power.

CHAPTER III

THE PRESENT STATUS OF THE DEAN IN THE SMALL COLLEGE

1. *The place of the Dean in the Administrative Organization of the College.*
2. *The Dean's Professional and Clerical Assistance.*
3. *The Committee Responsibilities of the Dean.*
4. *The Educational and Professional Training of the Dean.*
5. *His Previous Professional Experience.*
6. *The Teaching Load of the Dean.*
7. *Statistical Information.*
 - a. *Age.*
 - b. *Salary.*
 - c. *Salary Supplements.*
 - d. *Vacations.*
 - e. *Tenure of Office.*
8. *Conclusions.*

CHAPTER III

THE PRESENT STATUS OF THE DEAN IN THE
SMALL COLLEGE

In order to state what the dean and his functions should be in the Christian College, which is the aim of this book, we must first see the dean and his functions as they now are.¹ In this and the following chapter the results of the survey of one hundred colleges will be given. This chapter gives the present place of the dean in the administrative organization of the college, his professional and clerical assistance, his committee responsibilities, his teaching load, his educational and professional training, his previous professional experience, and other statistical information regarding present occupants of the office. Chapter Four will list and analyze the functions now being performed by the dean.

As has been pointed out, the office of dean is a relatively recent development in college administration and was the result of the rapid expansion of the college.

The Place of the Dean in the Administrative Organization of the College

The office of dean has a very high frequency among the offices in the college administration, as the following chart shows:

¹For the colleges studied and methods used see pp. 147-151; 30-33.

ADMINISTRATIVE OFFICERS

Title of Office	Check each official title existing in your college	Indicate which ones teach	Check each title you hold in addition to dean
President	100	22	1
Vice-President	19	8	2
Assistant to President	13	3	4
Executive Secretary to President	25	0	0
Secretary of College	25	3	0
Dean of College	93	79	0
Dean of Instruction	17	5	10
Dean of Men	41	23	18
Dean of Women	69	49	3
Secretary to Faculty	71	48	3
Personnel Director	19	6	4
Director of Admissions	21	5	14
Registrar	98	35	23
Treasurer	76	8	2
Financial Secretary	24	0	0
Comptroller	7	2	0
Bursar	24	3	0
Business Manager	47	7	0
Supt. of Buildings and Grounds	63	3	0
Librarian	88	13	1
Alumni Representative	38	8	0
Director of Publicity	40	6	5
Student Promotion Secretary	11	2	2
College Physician	49	6	0
Manager of Book Store	54	5	0
Chaplain	2	2	0
Field Secretary	2	0	0

Thus it appears that in the one hundred colleges selected for this study, ninety-three have officials with the title of dean. The functions ordinarily assigned to the dean are, however, performed in every liberal arts college. In the seven colleges reporting no one with the official title of dean, the

responsibilities are borne by the president, the registrar, the dean of men, or the vice-president. In each case the officer involved answered the questionnaire as indicated in Appendix I. There is a noticeable lack of uniformity in the titles of the administrative officers of the small colleges; and there is a striking multiplicity of titles and duties given to the same person. Although the administrative duties of the dean are usually heavy and detailed, we nevertheless, find him frequently carrying other official titles and assuming other administrative duties. If the institution were large, these duties would doubtless be assigned to other officers. Some deans hold as many as four or five additional titles: one, e. g., is dean of the institution, dean of women, director of admissions, registrar, director of personnel. Another dean has the following additional titles: dean of men, director of admissions, registrar, and director of publicity. Quite frequently the dean is the registrar, the dean of men, or the dean of women. The following chart shows the types of distribution of additional titles:

- 27 registrar
- 18 dean of men
- 14 director of admissions
- 10 dean of instruction
- 5 director of publicity
- 4 assistant to the president
- 4 director of personnel
- 3 secretary to the faculty
- 3 dean of women
- 2 vice president

- 2 treasurer
- 2 student promoter
- 1 librarian
- 1 president

The Dean's Professional and Clerical Assistance

Because of the great diversity of the duties of the dean, office assistance of various types is essential. Although ninety deans have assistants, only thirteen of them have had professional training. In fact, most of the assistants are only clerical workers. From a study of the range of hours of these clerical workers—ten to forty-four, with a mean of twenty-nine hours—and from a study of the range of salary —ten dollars to one hundred sixty dollars per month —it is obvious that in many instances under-graduate students are being used, which limits the efficiency and usefulness of the office. It is a problem for an administrative officer with the many and varying duties of the dean to carry on his work with the amount and type of assistance that are generally allotted to him. The statistical data from the study is as follows:

- 90 deans report assistance in the office.
- 71 deans report one assistant in the office.
- 14 deans report two assistants in the office.
- 5 deans report three assistants in the office.

Thirteen professional assistants, six men and seven women, were listed. They were, e. g., dean

of freshmen, proctor of dormitory. Three of the thirteen were giving their entire time to this work. The others were teaching or had other official duties a part of the time.

A total of one hundred clerical assistants were listed by the ninety deans. Ninety-two of the one hundred clerks were women; eight were men. Twelve performed stenographic work exclusively, while nine did only clerical work.

The Committee Responsibilities of the Dean

The dean is a member of a number of committees which cover the whole range of student and administrative activities. In one college, the dean serves only on one committee; while in another, he is a member of fifteen committees. On the average, the dean is a member of four committees and of fifty per cent of these committees, has the added responsibility of chairman. A typical committee-list of the dean is: executive committee, personnel committee of which he is the chairman, library committee, publications committee, social committee, and the committee on debates of which he is also chairman.

As shown in Appendix II, the deans serve upon twenty-eight different types of committees. The majority of the deans are members of the personnel committee, the admissions committee, the administrative or executive committee, while forty-two deans work upon the curriculum committee. In the case of both the personnel and admissions commit-

tee, the statistics were based upon the statement of function rather than just upon name, e. g., committees classified as "student regulations" or "discipline" were counted as personnel. Between these four committees and the other twenty-four there is a clear line of demarcation in respect to frequency since only twenty-five deans serve on the committee listed fifth, whereas the numbers of the first four ranged from forty-two to sixty-one. According to these committee functions, it is clearly seen that the dean is responsible for problems of personnel and requires a knowledge of higher education and college administration.

The size of a committee is a determinant of the amount of work each member performs. Again, according to the statistical data, there is great variation. The range of the number of members upon these committees is from two to twenty-one, while the average membership is five.

As is indicated above, the dean is chairman of fifty per cent of the committees of which he is a member. But only eleven deans perform the function of secretary for any of these committees; the range being one to four committees.

It is clear from all this data that the committee responsibilities of the dean are arduous and time-consuming.

The Educational and Professional Training of the Dean

The deans, reporting for this study, are usually well trained academically and culturally. These

ninety-eight deans all have at least the A. B. degree; and many have several additional degrees, as indicated below. The length of time of their graduate training has a range of from one to seven years; a median of 2.34; a mean of 2.7; and a mode of three years. Only three deans report no graduate study.²

The systematic education of the ninety-five deans reporting graduate study is as follows:

Years of graduate study	Number of deans
One	20
Two	10
Three	42
Four	14
Five	4
Six	4
Seven	1

The following earned degrees are reported: (only the highest degree held by each dean is indicated)

A. B. degree	4
B. S. "	3
M. A. "	42
M. S. "	6
B. D. "	7
S. T. B. "	1
Ed. D. "	2
Th. D. "	1
Ph. D. "	32

²Milner, Clyde A., *The Dean of the Small College*, pp. 244-247. Association of American Colleges Bulletin, Vol. XIX, No. 2, May, 1933.

Sixty-five of the deans have had three years or more of graduate work, which is recognized as equivalent to the doctor's degree by the academic evaluating organizations which give ratings to colleges.

These deans have carried on their advanced study in a number of different fields. In this era with its emphasis on personnel work and training, it is noteworthy that the deans, who in their official capacities deal fundamentally with human problems, have not been trained more extensively in psychology and sociology and that the classics have been the post-graduate academic major of the largest number. The reason for this is that the position of dean evolved as a result of the ever-increasing duties of the president, such as the directing of large financial campaigns for increasing the endowment or for the erection of new buildings. The president needed someone to take charge of the academic problems on the campus during his comparatively long periods of absence. In the beginning, these duties were generally assigned to a committee. Since the chairmanship of this committee, frequently called the curriculum committee, involved the expenditure of more than the usual amount of time and energy required for committee chairmanships, it was necessary to assign it to that member of the faculty who had a comparatively light teaching load. In addition, the chairman had to have sound academic standards. Just at this particular time in the academic history of the United States the demand for the classics was declining. Perhaps there could

have been no more adequate appointment than that of the professor of classics to this chairmanship. As the duties of chairman increased, the concept of an administrative officer for this work evolved, and the professor of Greek and Latin, who fortuitously started to function in this field, continued the work with the new title, dean.

The three deans reporting four years of academic preparation with no graduate study were in the departments of English and mathematics; two in the former and one in the latter. The dean reporting seven years of graduate study was a student of the classics, Latin and Greek. The departments of history, psychology, Latin and Greek, and English were each represented by the four deans reporting five years of graduate study.

As would be expected from their backgrounds and training, the deans have had academic honors and honorary degrees conferred upon them; the number of awards, however, is much smaller than might have been anticipated. Only thirty-nine deans reported any such recognition of their scholarship and work;³ thirteen are members of Phi Beta Kappa; eight had received scholarships or fellowships; there had been twenty-seven honorary degrees conferred upon the members of the group as follows: M. A.,

³Greenleaf, Walter J., "Survey of Land Grant Colleges and Universities," *Bulletin Department of the Interior*, Office of Education, No. 9, Vol. 1, p. 592, Washington, D. C., 1930. Dr. Greenleaf says in regard to the granting of honorary degrees: "This practice has fallen into disrepute during the last generation, and honorary degrees may now be regarded as indicating the probability that those who receive them have rendered service of some distinction."

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two; L. H. D., four; LL. D., seven; Sc. D., four; Litt. D., six; D.D., three; Ph.D., one.

The deans, as a group, have availed themselves of the cultural advantages of foreign study and travel. Forty-four reported the fact that they had travelled abroad. There was great diversity in the length of such trips and the number of different countries visited. One member of the group lived abroad for ten years and had made two trips around the world; others were, as might be expected, members of the tourist groups that visited several European countries during summer vacations.

Seventeen deans have studied abroad. When their work is scrutinized with the European method of postgraduate work in mind, it does not appear that the deans have followed the example of the European student by studying in a number of universities. However, there is a great diversity. One dean, e. g., studied only two months in one European university; while the dean who had the most extensive experience of this kind spent six years as a student in five European universities. The dean has a more extensive cultural background than his colleagues if foreign study and travel are used as criteria.

The deans of the small liberal arts colleges are well prepared academically and culturally, but from a professional standpoint they have equipped themselves very poorly for their work. Only thirty-two of the one hundred deans reported any special professional courses, which were taken to prepare them for their work as dean of a college. The descrip-

tion of this professional work ranges from attendance at a "registrar's institute" to a list of carefully selected and related courses as follows: (1) professional duties of deans and registrars; (2) administration of student personnel in higher education; (3) student counselling; (4) educational and vocational guidance; (5) problems of psychiatry.

Twelve of the thirty-two deans reporting on professional training simply recorded "educational courses"; and one stated, "I took eighteen semester hours in various education courses, none of which seem to have been of any value as a preparation for the work as dean." In view of the actual functions and duties of deans, educational institutions seem to be failing completely to meet the needs of this professional group, as is indicated by the following quotation:

"I completed about thirty-five quarter hours in school administration and thirty hours in psychology—graduate work—as minors for my doctorate. Perhaps the most useful course taken was in statistical methods."

It must be observed that the deans themselves, in spite of their years of experience, do not have a clearly formulated idea of the type of training that is essential for their profession. To quote one dean:

"All past experience is of value, whether directly or indirectly bearing upon contact with educational problems of young people."

Another says,

"No general professional courses; long experience and committee-work were valuable preparation."

Nineteen deans indicated some concept of the meaning of professional training for their office and had limited professional study at the State University of Iowa, Ohio State University, University of Chicago, and Columbia University. Columbia University seems, according to the reports from the deans, to be leading the way in giving desirable professional training through courses especially designed to prepare the dean of the Liberal Arts College.

It is obvious that very few institutions that should be giving professional training are fulfilling their responsibility. It is also clear that the deans themselves have not studied the matter carefully enough to get beyond the trial and error method of individual experience. One dean frankly states,

"What training I have had for the duties of dean has been derived entirely through experience."

The Dean's Previous Professional Experience

The most common avenue through which the office of dean is reached is experience in college teaching. As will be revealed in a later portion of

the study, there is no discrimination concerning the academic field in which the dean has been trained. Appointments to this office have not been made upon the basis of professional training and experience. In the following section, "First affiliations with the college in which the deans are now employed," will be found statements revealing the academic fields from which the deans have been drawn. The fields, other than general teaching, from which the deans come, were as follows: two had been college presidents, two were from the ministry, one a manager of an advertising corporation, one a journalist, one an athletic coach, one a bank cashier, one a high school vocational counselor, one a general secretary. One dean in listing his experience gave the following statement:

"Taught as a principal in a grammar school, then in secondary school and high school. Have had experience in the business world as a traveling salesman for a wholesale lumber company, served in the army and hold a commission as a reserve officer in the United States Army. Had experience as a pastor. The matter of handling discipline came easy with me. Perhaps it is the latter qualification that caused me to be made dean."

In this and in other reports we have brought forcibly to our attention the need for vocational preparation for the dean of the small college.

The capacity in which the dean was first appointed to the college in which he is now working has been

as varied as it is interesting. Twenty-five deans report that their first appointment with the institution in which they now serve was in the capacity of dean. Three of the twenty-five were made dean without teaching duties. Eight of the total number of deans reporting do not now have teaching responsibilities. The capacities in which the deans, other than the above twenty-five, were first appointed were as follows:—teachers of

Latin and Greek	14
Mathematics	10
English	10
Natural sciences	8
History	7
Education	6
Preparatory department	6

It is of importance to this study to consider how the dean was employed during his first years in the institution where later he became dean. As has been previously stated, twenty-five of the deans were appointed directly to this administrative office. Others spent an arithmetic average of 8.6 years in the institution before receiving the appointment as dean. The following chart indicates the department from which the deans have been chosen, the average numbers of years of service in each department before the appointments were made, and, also, the departmental placement of those appointed dean upon their first affiliation with the college.

Departments		Average number of years in the depart- ment before appointed dean		Number in department made dean upon first affiliation.
Modern Languages	15	years		0
Latin and Greek	13	“		1
Bible	12	“		0
Mathematics	12	“		2
Preparatory Department	12	“		0
Natural Sciences	10	“		3
History	8	“		0
English	8	“		3
Economics	4	“		0
Psychology and Philosophy	3	“		8
Education	2½	“		6

It is noteworthy that most of those who were made deans upon first affiliation were from the departments of psychology and philosophy, or education.

The Teaching of the Dean: Academic Departments and Teaching Load.

The deans of ninety institutions teach one or more courses in the regular college curriculum. They retain teaching duties in academic departments which have no relationship to their official duties. Language departments, e. g., claim the greatest number of their hours, while the departments of psychology and philosophy, and education rank second and third, respectively. All the natural

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sciences together have contributed a number comparable to that from the department of psychology and philosophy. The distribution of the deans' teaching duties is as follows:

Latin and Greek	14
English	13
Psychology and Philosophy	12
Natural Science	12
(Chemistry, Physics, Biology, etc.)	
Education	11
Mathematics	9
History	8
Sociology and Economics	4
Bible	4
Modern Languages	2

It will be observed that the departments in which the deans are now teaching do not correspond to those to which they were first appointed. Notable changes in their fields of activity since first appointment are:

Greek and Latin	to	Mathematics
English and Latin	to	Sociology
Psychology	to	Education
Bible	to	Psychology
Registrar	to	Psychology
Registrar	to	Education

Deans have not yet been released from the burdens of a teaching load, as seventy-three per cent are still teaching from two to four courses. The

mean load is 2.46, the mode 2, and the median 2.5. The distribution of teaching load is as follows:

No. of courses	No. of deans teaching	No. hours per week
1	12	3
2	31	6
3	27	9
4	15	12
5	4	15
6	1	18

Deans, in addition to their other administrative titles, have the following academic titles:

- 68 the title of Professor.
- 4 the title of Associate Professor.
- 7 the title of Assistant Professor.
- 7 the title of Instructor.
- 14 deans report no professorial rating.

It is observable that the colleges of higher rating have deans with the rank of associate or assistant professor, while the smaller colleges have deans with the title of professor.

Statistical Information Regarding the Dean of the College

a. Age.

The chronological age of the ninety-eight deans reporting has the wide range of from thirty-one to

seventy-one years, with a median age of forty-nine, and a mean of fifty years. The distribution is as follows:

70-71 years of age	5
60-69 " " "	20
50-59 " " "	32
40-49 " " "	27
30-39 " " "	14

b. *Salary.*

A survey of the 1930-31 salaries reveals that one-half of the deans cooperating in this study received less than \$3,285.00, the median salary; the average salary was \$3,450.00. This difference is the result of a few high salaries which give an average above that which the majority of the deans are receiving. The range of salary for the deans of the small colleges is \$1,700.00 to \$7,250.00; this does not include supplements. Four of the deans, being members of religious orders, drew no salary and were, therefore, not included in the average. The distribution of salaries is:

Above-\$7000	2
\$6000- 6999	2
5000- 5999	4
4000- 4999	23
3000- 3999	44
2000- 2999	17
Below- 2000	2

c. Salary Supplements:

Salaries being less than the financial demands upon the deans, forty-two of them sought economic solvency by earning supplements ranging from \$20.00 to \$2500.00. It may, of course, be suggested that this additional financial remuneration was not necessary. A few cases indicate that this was true. However, the large number of deans who remained in educational work during the summer or who sought other supplements seems to suggest that it was caused by necessity. Means of supplementing were usually a combination of activities: seven list preaching and teaching as a means; thirteen list summer school alone and six list summer school with other activities; nine list publications in combination with other activities; three list research survey in combination with other activities as a means of supplement; two list business activities; one lists news reporting; one lists city government affiliations; one lists renting rooms in home; one lists psychiatric consultation in combination with other activities. The distribution of the supplements is as follows:

\$2000 or above	2
1000 to \$1999	6
500 to 999	9
300 to 499	5
100 to 299	16
Less than 100	4

d. Use of summer vacations during the last five years:

Of the eighty-two deans reporting on the question concerning vacations, forty-two had continued to perform administrative functions or to teach in their own college, or had taught in the summer sessions of another school for the five consecutive summers. Fourteen of these had from two to four weeks vacation at the close of each summer; twenty-eight had no vacation. Forty deans had from one to five of the five consecutive summers free; the distribution was as follows:

Seven had one of the five summers free.
Seven had two of the five summers free.
Three had three of the five summers free.
Six had four of the five summers free.
Seventeen had five of the five summers free.

The deans spend their free summers in the following ways:

Study	18	Preaching	3
Travel	12	Business	2
"Vacationing"	5	Engineering	2
Writing (literary pursuit)			1

e. *Tenure of Office.*

In many instances the present dean is the first one and the only one in the specific office. In the academic year 1931-32, four were in their first year of service. The dean having been in office the longest time was appointed in 1900. The range was therefore:

One year thirty-one years
1931 (1900)

The mean or average term of service is seven.
(This does not indicate tenure of office because
these deans are still in office.)

The median date of the appointment of these
deans to office was 1925; the mode 1928.

Conclusions

1. The office of dean has been established as a
definite part of the administration of the Liberal
Arts College.

2. The dean in a majority of instances carries
additional administrative titles and responsibilities,
the most frequent being the title and responsibilities
of registrar and dean of men or women.

3. The dean has some professional and secre-
tarial assistance but obviously far less than he needs.

4. The committee responsibilities of the dean are
heavy, involving a wide range of activities. The
most important committees are:

- (1) Personnel Committee.
- (2) Admissions Committee.
- (3) Administrative Committee.
- (4) Curriculum Committee.

5. The deans in the small college are well trained
academically. They all have under-graduate de-

grees. Sixty-eight meet the highest requirements of the accrediting associations.

6. The deans are widely travelled; this indicates breadth of experience if not cultural interest.

7. The deans have not received as many academic honors, e. g., honorary degrees and scholarships, as might have been anticipated. The percentage is, nevertheless, comparatively high.

8. In very few instances have the deans had specific professional training for their office.

9. The majority of deans are recruited from the professorial ranks. There is no special academic department from which they are drawn. Latin and Greek furnished a number of the first recruits. Psychology and education are the fields from which the more recent appointees have come.

10. The teaching load and responsibilities of the dean are great for one with his many and multifarious administrative duties.

11. There is great diversity in the age of the deans; the first appointees are now old or middle-age. New appointees are young men, generally in their early thirties.

12. When the requirements of training, ability, and responsibility are considered, the salaries are low. They are, however, higher than the professorial salaries in the same institutions.

13. The amount of work done to supplement salaries is large. When the weight of the intra-mural load is considered, this is a clear commentary that salaries are too low.

14. The deans, from the statistical data obtained,

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seem to devote little time to recreation and to "vacationing."

15. The stability of the office is apparently very good; in most instances the tenure has been long.

CHAPTER IV

THE EXISTING FUNCTIONS OF THE DEAN

Main Divisions of the Functions of the Dean.

- a. *Advisor to the President.*
- b. *Supervisor of Student Welfare.*
- c. *Director of the Educational Activities of the College.*
- d. *General Supervision of College Activities.*

A Discussion of Each of the Twenty Functions That the Dean Now Performs Most Frequently.

Summary.

CHAPTER IV

THE EXISTING FUNCTIONS OF THE DEAN

In order to gain a comprehensive picture of the functions of the dean in the small college, the sixty most important administrative responsibilities in the college were listed. Each dean participating in this study was asked to indicate what college officer or committee at present performed the functions and which responsibilities he believed that he OUGHT to carry out in his capacity as dean. The answers, because of the unique type of questionnaire, were treble checked, for each dean also checked which of these obligations he considered his major duties, his minor ones, and the ones that should be shared with a committee or other administrative officers.

The sixty administrative responsibilities were divided under four headings on the basis of types of activity: director of educational activities, adviser to the president, supervisor of student welfare, and supervisor of college activities.

Main Divisions of the Functions of the Dean

The deans of today still maintain, as of first importance, their often-stated prerogative of advising the president, although there is some variance about

the problems upon which advice should be rendered.² With the exception of recommendations concerning all changes in curriculum, the deans, by their reports, indicate that they are at present required to give more help in this area, i. e., advising the president, than they deem essential.³

In rating the problems upon which they give advice to the president, the deans place first, counselling on academic problems; second, giving general advice on college policies; third, estimating the teaching ability of faculty members; fourth, making annual reports upon the academic work of the college; fifth, estimating the constructive influence of the faculty members on campus life; and sixth, recommending changes in the curriculum.

Of next importance, the deans place supervision of students. W. Brandt Hughes, in his study of "The Functions of a Dean of a College,"⁴ indicates that since 1908 the office of dean in the larger institutions has become administrative because of the development of the positions of registrar, dean of men, dean of women and personnel officers. In the smaller colleges, however, even where all or some of these other officers exist, the dean, according to the observations made in relation to the present

²When an average of votes of each section is taken, the results are: As director of the educational activities of the colleges, 31; as adviser to the president, 42; as supervisor of student welfare, 33; general supervision of college activities, 13.

³Milner, Clyde A., "Some Functions of a College Dean," *Association of American College Bulletins*, Vol. XVII, pp. 518-521, December, 1931.

⁴Hughes, W. Brandt, "The Functions of a Dean of a College," Unpublished MSS. The University of Kentucky.

study, seems very loathe to free himself from those functions that involve close contact with student life.

The dean is in reality, and believes he ought to be, the supervisor of student welfare. It is not surprising that he does and should want to interview students on all academic matters, grant permissions for changes of courses of study, but the assiduity with which he retains and even insists on the right to exercise more extensively the function of corresponding with parents on all matters of student welfare is unexpected, as is the rather general retention by the dean of the supervision of discipline.

Since 1870 when President Eliot, in outlining the work of the dean, wrote that "The dean of each college shall be the director of its educational activities,"⁵ a change in the function of the dean has occurred. At present deans consider as third in importance that group of duties involving the direction of the educational activities of the college. There is, however, a desire on their part to have greater influence in the realm of educational activity in the college, especially in the supervision of the college curriculum, the changing of courses with the assistance of the heads of departments, the improving of instruction, and the interviewing of applicants for admission. This is shown by comparing the rating of the work that they do and that which they believe they ought to perform.

The dean considers his functions in the order of their importance to be in the areas: first, of ad-

⁵Twing, Charles F., *op. cit.*, p. 45 f.

vising the president; second, of supervising student welfare; third, of directing educational policy.

In the questionnaire there are given the complete lists of the sixty functions as they are rated by the deans: first, as they are now being performed by the deans; second, as the deans believe they SHOULD perform them; third, as the deans rate their major responsibilities; and fourth, a composite list of the sixty functions. In each case the vote also indicated percentage as there were one hundred deans voting.

*A Discussion of Each of the Twenty Functions That
the Dean Now Performs Most Frequently*

For the purpose of this study only the twenty administrative obligations with the greatest frequency will be discussed. They are:

1. To interview students on all academic matters.
2. To advise failing students.
3. To correspond with parents on all matters of student welfare.
4. To give counsel on all academic problems.
5. To grant permission for changes of courses of study.
6. To supervise the college curriculum.
7. To excuse class absences.
8. To grant permission for extra hours.
9. To supervise all discipline.
10. To interview applicants for admission.
11. To give general advice on all college policies.
12. To help estimate the teaching ability of faculty members.

13. To make annual reports upon the academic work of the college.
14. To estimate the constructive influence of the faculty members on campus life.
15. To recommend all changes in curriculum.
16. With heads of departments to make all changes in courses.
17. To improve instruction.
18. To determine entrance requirements for transfer students.
19. To give social guidance to freshmen.
20. To coordinate and improve the grading system.

Sixty-eight deans interview students on all academic matters, this duty ranking highest in frequency; sixty-six of the deans believe this to be their obligation and place it second among their major responsibilities. The following table shows the other college administrators who, in addition to the dean, are, in some colleges, discussing academic problems with students:

Number of colleges: College officer or officers responsible for the interview.

68	....	Dean
5	....	President and dean
4	....	Class advisors
3	....	Dean and teachers
2	....	Professors
1	....	Chairman of curriculum committee
6	....	No one designated for this function

In these colleges with an enrollment of 200 to 600, the interviewing of students about all academic matters is a tremendous task, involving unlimited time, as well as skill in and knowledge of interview technique. Practically all colleges, ninety-four of the one hundred in this list, make at least a gesture at the carrying on of this most important function.

The second task of the dean, according to present practice, is also in the area of student counselling, i.e., the advising of, and direction of, failing students. Eighty-three deans are to some extent involved in dealing with this problem. Sixty-eight are entirely responsible for it. In every case those at present performing the function did not believe that the care of the failing student ought to be their task, but the same number of deans, sixty-eight, did list it as a duty they desired and placed it third among their major objectives. The advising of failing students is at present done by the following college faculty members:

Number of institutions:	Faculty Members responsible:
8	Professor of the course failed and the dean
7	Class advisors
4	President and dean
3	Dean and registrar
2	Registrar
2	Professor of course failed
1	Chairman of curriculum committee
1	Reinstatement Committee

The deans, in spite of the addition of such staff members as personnel director, dean of men, and dean of women, still wish to be the main correspondent with parents on all matters of student welfare. Sixty-three of them now carry on this work; while seventy-three indicate that, in their judgment, it belongs to their area of activity, suggesting, no doubt, that all information regarding students needs to be accumulated in one office—the dean's—in order to give a fair and balanced picture of each student.

In twenty-two institutions, the official correspondence with parents is shared by the president, dean, registrar, dean of men and dean of women. Nine colleges have no one designated for this function; in three the president, in two the registrar, and in one the administrative council is designated. In the instances where the registrar writes to the parents, it is merely for the transmission of the grades and official academic reports.

In sixty institutions, the dean counsels with the president on all academic problems; this reveals that he ranks next to the president in authority over, and influence upon, the academic program of the college. The deans, as is indicated by the seventy-three votes upon functions desired, and by the placement of this as first among the major responsibilities, seek even greater opportunities of directing the academic program.

The answers to the questionnaire show that in many institutions—twenty-five per cent—the president alone functions in this area rather than enriching the college program by using the accumulated

cultural and professional resources of his colleagues.

Fifty-six deans grant permission to students to alter their courses of study, and fifty-four want to busy themselves with the investigation of these problems. They rank it fifth among their major responsibilities. There is throughout the various institutions a wide distribution of this task:

Number of Institutions	Officers performing the functions:
9	Class advisors
8	Registrars
6	Dean with a faculty committee
4	Dean and registrar
3	Dean and the professor of the course
2	Faculty
2	Curriculum committee
1	President and dean

In nine colleges, no one is designated for this administrative responsibility.

According to present practice, the dean performs five functions—four in the field of student supervision and one in the area of advisor of the president—before he works in that department to which President Eliot formerly assigned him.⁷ Fifty-two deans are working upon the college curriculum, and they consider the supervision of the college curriculum one of their major tasks. It appears from interviews, observations of specific institutions, and statements from deans, that there is great variation

⁷Supra, p. 81.

in the methods of supervision, e. g., sometimes the dean secures curriculum changes by committee action, sometimes by conference with heads of departments. This is another division of college administration where the deans desire increased authority, sixty-five believing this particular problem should be theirs. In seventeen colleges, this function is the responsibility of the curriculum committee of the faculty; and in twelve institutions, the president shares this obligation with the dean; while eight presidents assume the task alone.

It is important to observe that the majority of deans participating in this study are performing the six functions discussed above. From sixty-eight to fifty-two deans have these responsibilities definitely assigned to them by their institutions.

The majority of deans—seventy-three to fifty-one of the one hundred deans—also agree that they **SHOULD** devote their energy to these functions and add three others to the list. The nine functions which the majority of deans believe they **SHOULD** perform in their institutions are: (this list is on the basis of frequency of the votes by the deans)

73. To give counsel on all academic problems.
70. To correspond with parents on all matters of student welfare.
68. To advise failing students.
66. To interview students on all academic matters.
65. To supervise the college curriculum.
59. With heads of departments to make all changes in courses.

54. To grant permission for changes in courses of study.
52. To recommend all changes in curriculum.
51. To help estimate the teaching abilities of faculty members.

If mathematical correlations are ever indicative of attitude, deans have one duty that they do not desire to perform, i. e., the excusing of class absences. In the total list of sixty functions that deans fulfill, the excusing of class absence ranks seventh in frequency; while in the list of duties for which they believe they ought to be responsible, this function ranks fifteenth. Where the dean does not handle this problem, it is the work of a faculty committee on absences, as in twelve institutions; or, as in nine colleges, it is left to the discretion of individual instructors; this causes wide variation of procedure. Contrary to general lay belief, this function does not belong to the registrar, only two registrars in one hundred institutions having this authority.

The dean is responsible for granting permission for extra hours in fifty-eight institutions. In forty-five colleges the dean lists himself as making these decisions alone, while in eight colleges he is assisted by a faculty committee and in five colleges by the registrar. This obligation is assigned to the curriculum committee in eleven colleges, to a faculty committee in nine and to a registrar in four. One college reports that the granting of permission for extra hours is "fixed by regulation," and another that extra hours are "not granted" to students.

The difficult task of discipline remains closely bound up with the office of the dean. The remarkable thing is that when he is given the opportunity to vote this odious task out of his major field of activity, the dean gives it twelfth place among his obligations and as seventeenth in his major responsibilities. Forty-five deans report that they alone are responsible for the discipline in their institutions; ten share the responsibility with the president, four with a faculty committee, three with the registrar, one with the vice-president and one with the Student Government.

In ten colleges, the president assumes the obligation of discipline; while in two institutions he shares this task with his executive committee. The personnel committee in nine colleges has the final disposition of all discipline problems; the executive committee in three institutions is given this responsibility.

An increasing emphasis is being put upon the interviewing of applicants for admission to college. Forty-three deans are now undertaking the task with prospective students, according to their reports. In thirty-four colleges, the dean shares the interviewing with the president and registrar. The registrar, alone, interviews applicants for admission to college in sixteen instances; it is highly probable that these interviews are largely concerned with credits and academic standing. Three colleges report a director of admissions who has this responsibility, and one college assigns it to the freshman adviser.

To give general advice on all college policies is believed by forty-three deans to be one of their present functions, and fifty deans desire to render this service. Only fourteen other deans report this function as being performed in their institutions, in each case by a faculty committee.

Forty-three deans assist the president in estimating the teaching ability of faculty members. Fifty-one deans believe this should be one of their responsibilities. Only seven other deans report this function as being performed in their institution. In three colleges the dean and the heads of departments, in two colleges the dean and the registrar, and in one college the trustees advise the president as to the teaching ability of the faculty.

As teaching is so central in the life of the undergraduate college and so definitely determines the ultimate success or failure of the institution, its careful supervision is an obvious necessity. President Eliot is reported to have said, the thing that should keep college presidents and deans humble is to see the results of their selections walking across the campus.

Forty-two deans write the annual report upon the academic work of the college; forty-five deans desire to include this among their responsibilities. In fifteen colleges the president makes the academic report, while in five institutions he is assisted by the dean. The dean and the faculty make the annual academic report in two colleges; the dean and registrar in two; the heads of departments in two; and

the administrative council, the curriculum committee and the registrar in one each.

It has been observed that the dean considers his major responsibility to be that of adviser to the president. It is also clear that he believes himself to be the supervisor of the faculty. Forty-one deans advise the president regarding the influence of faculty members on the campus life, while forty-six deans include this in their list of duties. In eight colleges the president and dean cooperate in making this estimate. Only five other colleges report this function. They report as follows: two the academic council, one the coordinating committee, one the dean and registrar, and one the dean with the heads of departments.

The curriculum of the Liberal Arts College is the subject of wide-spread discussion and is undergoing drastic change. The administration of the curriculum is, therefore, of increasing importance. This is definitely reflected by the vote of the deans which indicates that a majority of them, fifty-two, believe they **SHOULD** recommend all changes in the curriculum. It is at present the responsibility of only forty of the deans; in nine colleges the dean is assisted by a faculty committee, in four by the heads of departments, in three by the faculty, in two by the registrar and in one by the president. Thus forty-nine deans are now vitally related to this phase of academic administration. In twenty-four institutions the recommending of curriculum changes is made by the curriculum committee of the faculty.

Another marked contrast between the present

practice of the dean and that which he considers desirable is in the matter of granting permission for changes in courses. Fifty-nine deans vote themselves the responsibility of making, with the heads of departments, all changes in courses; while only forty deans have this obligation. This function is being performed by the following:

College official or committee:	No. of colleges
Dean	40
Curriculum committee	19
President	13
President and dean	11
Faculty committee	7
Dean and curriculum committee	6
Registrar	2
Dean and registrar	2
Academic council	1

The supervision of instruction is a serious responsibility; it requires knowledge, training and tact. Although ninety-seven colleges report efforts to improve instruction, it has been difficult to find any statement or information regarding the methods used in specific instances. The deans believe they should have greater responsibility in this area than they now have, as forty-seven deans vote this function to their office and only thirty-eight now have this obligation. The report of the ninety-seven deans is as follows:

Officer or committee responsible:	Number of colleges:
Dean	38
President and dean	18
President	14
Faculty committee	7
Curriculum committee	6
President and heads of departments	3
Dean and faculty committee	2
Dean and heads of departments	2
Administrative council	2
Committee on instruction	1
President and curriculum committee	1
Professor of education	1
Coordinating committee	1
President and faculty committee	1

Thirty-six deans report that they determine entrance requirements for transfer students. In twenty colleges reporting, this is a duty of the registrar and in eleven institutions it is shared by the dean and registrar. Eleven colleges have a faculty committee to regulate the entrance requirements for transfers and three colleges have a director of admissions to care for these details.

Traditionally the Liberal Arts College has given its students careful supervision, especially the under-classmen. It is not, therefore, unexpected to find the dean giving social guidance to freshmen in thirty-six institutions; thus this function is placed within the first twenty of his official duties. Twenty-one colleges assign this obligation to a member of

the faculty who is given the title freshman adviser or freshman class sponsor.

Even in the small college, the problems arising out of the various methods and interpretations of grading often become serious and involve painstaking administration. Thirty-five deans report that they have been assigned this obligation. The other officers or committees responsible for co-ordinating and improving the grading system are as follows:

Officers or committees

responsible:	Number of colleges:
Faculty committee	13
Dean and registrar	12
Registrar	11
Dean and faculty committee	7
President, dean and registrar	3
Faculty	3
President and dean	2
Heads of departments	2
Dean and professor of education	1
Professor of education	1
Academic council	1

Summary

1. The administrative position and authority of the dean is next to that of the president on all academic problems as indicated by the functions now being performed by the deans.
2. The official duties of the dean are not clearly defined and no uniformity of practice is observable. Every one of the sixty functions listed is an assigned

responsibility of from three to sixty-eight deans. The vote of the deans in regard to what their functions **SHOULD** be is no more discriminating; every function being voted for by a minimum of three deans and a maximum of seventy-three. Furthermore, with but one exception, every function is listed as a **MAJOR** responsibility of the dean by one to sixty-two deans out of the one hundred voting.

3. Despite this wide variation in the range of duties performed by the dean, it is possible to pick out the three following major areas of responsibility.

- (i) To assist the president in all phases of the academic administration of the college.
- (ii) To direct and advise students.
- (iii) To lead the faculty in the educational program of the college.

4. The importance of coordinating the functions of the dean is obvious. Unifying and organizing the work now being performed by the dean would greatly increase his efficiency and give the college a more effective leader.

5. The dean must be able to work with others, it is to be concluded, because of his wide range of duties with colleagues on the administrative staff and the faculty.

6. Administrative ability is called for by many of the functions allotted to the dean.

7. Training and skill in counseling and in handling personality problems would add richly to the dean's service in many of his assigned tasks.

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8. Knowledge of, and experience with, practices in higher education, as well as with the modern trends and experiments, are needed by the dean in order to perform the duties of his office.

CHAPTER V

SOME CHRISTIAN IMPLICATIONS OF THE ADMINISTRATIVE OFFICE OF DEAN

1. *The Administrative Organization of the College.*
2. *The Dean's Official Relationships.*
 - a. *To the President.*
 - b. *To the Deans of Students.*
 - c. *To the Registrar.*
 - d. *To the Librarian.*
 - e. *To the College Physician.*
 - f. *To the College Faculty.*
 - g. *To the Students.*
3. *The Dean's Salary, Vacation, and Tenure of Office.*

CHAPTER V

SOME CHRISTIAN IMPLICATIONS OF THE
ADMINISTRATIVE OFFICE OF DEAN

A Christian philosophy of education has been stated for the small college, and the present status of the dean in one hundred such colleges has been surveyed. It is our purpose in this chapter to propose what should be the place of the dean within the administrative organization of the small college on the basis of a Christian philosophy of education. In Chapter VI we shall consider in greater detail the method and spirit in which the dean should fulfill the responsibilities assigned especially to him in the general organization of the college.

*The Administrative Organization of the Small
Liberal Arts College*

It has been pointed out that the administrative organization of the small college is tending to become increasingly complex. Additional offices and titles are being established, even though they are often given to one person. The dean, for example, as we have seen, occasionally has as many as five offices and titles in addition to that of professor with its accompanying teaching load. In many cases the functions of these various offices are so

remotely related that it would seem to be impossible for one person to perform all of them effectively. It is difficult to avoid the impression that this multiplication of office and titles results, in part, from the desire to imitate the larger universities and colleges.

This complication, confusion and overlapping of administrative organization has at least three unfortunate effects. First, it results in inefficient work on the part of each officer. Second, misunderstanding and conflict are difficult to avoid in a situation where the areas of responsibility are not clearly outlined,¹ and where false notions of importance and privilege are engendered by unnecessary official titles. Third, and more serious than either of these, there is an inevitable tendency for the energies of those concerned to be diverted more to the running of the machinery than to the establishment of those right personal relations which, we have seen, lie at the basis of a really Christian philosophy of education. Yet the peculiar advantage which the small college has over the big universities is precisely its power, because of its smallness, to put such relationships first. It is greatly to be deplored, therefore, if this advantage is dissipated through unwise and over-complex organization.

The only way to avoid these disabilities is for the details of the organization to be economically and

¹Kinder, James S., "The Internal Administration of Liberal Arts Colleges," unpublished Ph.D. thesis, Teacher's College, Columbia University, New York, 1933. The results of Dr. Kinder's study verify this statement. He found that institutions generally have not defined the functions and duties of their administrative officers.

carefully planned. The relationship of the various officers to one another and to the board of trustees should be clearly understood by every one. Each administrative officer should be given authority commensurate with his responsibilities. When it is necessary to combine offices the functions involved should be closely related. After the detailed functions have been mutually agreed upon by the administrative officers in an institution, a list of these functions, with their definitions, should be given to each officer and these should be available to those interested or involved in the college administration. It is impossible of course completely to separate and disentangle the various duties and responsibilities of the academic administration of the college. Therefore, the task of administration has very definite Christian implications in that the attitude and spirit of administration are as important as a formulated scheme of official relationships. Titles are often dangerous and may form barriers to cooperation. Of supreme importance is the way in which the administration is ready to ignore artificial, man-made titles and to interpret aims and ideals in terms of unselfish service and loyal fellowship.

College administrations are usually classified under one of two types, the "Unit type" or the "Multiple type."² In the former only one officer of the college is directly responsible to the board of control; this officer is the president, with all other

²Confer, Reeves and others, *The Liberal Arts College*, The University of Chicago Press, Chicago 1932. Chapter X, "Internal Administrative Organization," pp. 82-110.

officers of the college being responsible to the board through him. The latter type has two or more officers of the administration independently responsible to the board.

For the small college the unit type of administration is preferable.³ The following chart indicates the organization we consider advisable.

BOARD OF TRUSTEES

PRESIDENT

DEAN

BUSINESS MANAGER

Dean of Students

Treasurer

Registrar

Superintendent of

Librarian

Buildings & Grounds

Physician

Field Secretary

Faculty Committees

Director Dining Room,

Student Organizations

Etc.

The Dean's Official Relationships Under This Scheme May Now Be Considered

a. To the President.

In such an organization of the college, the dean will be directly responsible to the president and not

³Reeves and others, op. cit., p. 96 f. "It appears that the unit type of organization with the president placed in complete charge of all the affairs of the college, both educational and financial, is preferable. . . . Such an organization does not prevent the president from delegating to the dean, business manager or other officer all the actual authority, in his or their respective fields, but it does prevent the bringing of proposals to the board which have not had adequate consideration from every point of view affecting the service of the institution." *Ibid.*, p. 98. "In actual practice, there is a strong tendency for the multiple types of organization to become similar to the unit type."

to the board of trustees. It is the responsibility of the dean to free the president from every possible routine duty in the area of academic administration of the college, keeping constantly in mind that the president is the final authority and subject to the board of trustees for all phases of administration.⁴ When the right relation exists between these two officers, the president encourages and inspires the dean by helping to solve unusual and difficult problems. The dean, by caring for all details of the academic administration, leaves the president free to devote the major part of his time to the development and promotion of progressive policies for the college.⁵ The dean must be in sympathy with the spirit, ideals and policies of the president.

Being responsible to the president for the administration of the academic work of the college, the dean is, therefore, the leader of the faculty and the director and adviser of the students. He can and should in turn delegate as many details of administration as possible to other officers. The tendency to multiply offices and titles in the small college and

⁴*Ibid.*, p. 97: "There is need for an administrative officer whose vision embraces both the educational and the financial aspect of every question. It is only such a person who can give sound advice to a board of trustees on matters of policy."

⁵Carnegie Foundation for the Advancement of Teaching, Bulletin No. 14, p. 273, 1920. "As educational institutions have become larger and more complex, the mass of intersecting relations has made it imperative that the guiding mind be set free for close, detached study of the principles that govern all this and other institutional procedure; that time be provided for abundant outside observation, comparison, and reflection; and that he be so lifted above detail as to serve steadily, without waste or hurry, his main function—to be the inspiring power and illuminating interpreter behind the whole organization."

the dangers of this policy have been pointed out. While the number of official titles should be kept to a minimum, the dean, as the chart given above indicates, should have a colleague in working with the students (i. e., dean of students, or director of personnel, or a dean of men and a dean of women). He should also have assistance in keeping all academic records, making schedules, etc. (i. e., a registrar or additional efficient secretarial help). He should be assisted, too, by a librarian and, if possible, a physician.

The administrative relationship and spirit of co-operation of the president and dean should naturally exist between the dean and the other officers of the academic administration. The dean's leadership, assistance, and encouragement are essential to effective administration and to the spirit of the institution. The dean in each college should work out a detailed and mutually-agreed-upon program of duties and responsibilities with his colleagues, as has been stated, and it should be his responsibility to keep this program adjusted and working harmoniously.

b. *To the Deans of Students.*

In the small college with its Christian philosophy of education, an unlimited amount of time is required for individual work with students. Much more than class room instruction is needed to promote that "whole" development of the personality, which is the end and aim of Christian education. Through such education the student should be brought to see more clearly and to face more con-

scientiously his individual responsibilities in actual life-situations. Only through wise and friendly counsel can this be achieved. Even in the college with only approximately three hundred students one person, no matter how willing or well-trained, cannot meet the demand of this one function, the importance of which cannot be over-emphasized. The returns show that, according to present practice, the dean is primarily responsible for this work. No one point, however, was more clearly emphasized by all of the deans interviewed than that too little time was available for this most important work. He should, therefore, as a rule, have the assistance of a dean of students, or a dean of men and a dean of women.

In eighteen of the colleges studied, the dean of the college was also dean of men; and in three of the women's colleges, the dean was also dean of women. These offices are close enough together in function for the same person to do the work *if enough time is available.*

The entire field of student adjustments will be under the direction of the dean and the dean of students. These problems are, in the main, problems of making adjustments to college life, selecting courses (and the selection of a vocation), financial difficulties, religious perplexities and the personal problems of later adolescence.

The dean of the college and the student deans, facing the local campus problems with common aims and ideals, will work out the distribution of duties on the basis of their own various aptitudes and abil-

ties rather than follow some formal list of duties. However, it must be kept in mind that definite areas of responsibility must be understood if efficient co-operation is maintained.

c. *To the Registrar.*

The registrar is the "academic bookkeeper" of the college. This officer of the administration is responsible for keeping accurate and permanent records of each student in the institution, for making transcripts of records and keeping careful check on all credentials of admission and for graduation, and in general for preparing all essential statistical material for the college administration and for the public. The qualifications for this office are "chiefly thoroughness, accuracy, ability in statistical organization, and considerable familiarity with educational practices and procedures."⁶

If it is financially impossible to employ a registrar of ability and training, it is better to combine the office of dean with the office of registrar; the routine duties can be delegated to an efficient secretary in the dean's office.⁷ This will eliminate the administrative problems which so often arise when a person has the official title and responsibility of the office of registrar without the required qualifications. The work of dean and the work of registrar are so closely related that in practice it is possible to com-

⁶Cf. Reeves and others, op. cit., p. 104. "In several of the colleges the registrar is a high-grade clerk in the office of the dean. This seems to be a satisfactory and an economical arrangement for institutions which do not have a large enrollment."

⁷Lindsay, E. E., and Holland, E. O., College and University Administration, p. 26; The Macmillan Co., New York, 1930.

bine the duties in the manner indicated. In twenty-three of the colleges studied they are so combined, and it was the judgment of a number of the deans interviewed that it is a desirable combination.

d. *To the Librarian.*

The library and the work of the librarian are definitely related to the academic program and should, therefore, be a part of the academic administration in the small college using the unit type of organization. In a few colleges the librarian has academic rating as a member of the college faculty. Eighty-eight of the colleges have a librarian and thirteen of these teach. A member of the faculty, or a faculty committee, has supervision of the library in the colleges having no official librarian.

The library is assuming a more central place in the modern Liberal Arts College, for greater emphasis is being placed upon survey courses and reading for honors. As this educational program develops, it will become increasingly important to have the closest administrative relationship possible between the dean and the librarian.⁸

e. *To the College Physician.*

In the colleges the dean has general oversight of the health conditions of the students. It is the cus-

⁸Op. Cit., p. 159. Reeves and others, in their study of the Methodist Colleges, pointed out that "In almost all of the colleges studied the librarian is classed as one of the major administrative officers and is directly responsible to the president of the institution. Typically, the librarian is appointed by the board of trustees upon the recommendation of the president and has tenure comparable to that of any other members of the administrative staff. In two or three of the colleges the librarian is not responsible directly to the president, but instead to a library committee of the faculty. In one case the librarian is responsible to the dean of the college."

tom in most institutions for the medical staff to make daily reports to the dean regarding each student receiving treatment. Although the health of the student is of great importance to the efficiency of the college, the evidence shows that there is inadequate provision for the health service in the small college. Only forty-nine of the colleges have a college physician and in the majority of instances it is probable that the doctor gives only part time to the college. None of the colleges visited had a resident physician. The small college has not developed mental health service. Only two colleges reported any one prepared or interested in this phase of the health of students.⁹

f. To the Faculty.

The administrative responsibilities of the dean in relation to the college faculty are difficult, but, at the same time, very important and vital to the effectiveness of the college. In theory, the faculty of the college is the legislative authority for all the academic problems of the institution. But in practice the president has often ruled the college in an arbitrary manner, with the result that the faculty members, feeling their security to be dependent upon the president, have been hesitant in opposing him when they believed him to be wrong. With the development of the office of dean the responsibility of faculty leadership has been transferred increas-

⁹Reeves and others, op. cit., p. 375. Only one of the institutions employed a physician for full time and over half of the colleges make no provision for a physician whose services shall be available to students. Only two colleges report that psychiatric services are available.

ingly to him. As the dean, previous to his appointment to the office has, in the majority of instances, been a member of the faculty, he has had an unique opportunity to develop faculty leadership.

There are two phases to the academic legislation of the college faculty. There is, first, the determination of all policies relating to academic matters upon which the best judgment of the entire faculty should be secured. It is a great source of weakness when decisions are made without mature consideration and without commanding the subsequent whole-hearted support of the group. In this connection the dean's responsibility is to keep the educational philosophy and the aims of the college constantly before the faculty in such a way that the best thinking of the group is challenged and administration is in line with the ideals of the institution.

In the second place, there is the application of the policies agreed upon by the faculty to specific cases or individuals. This phase of administration is time consuming and cannot be effectively done by a group or by persons untrained for this work. Before the establishment of the administrative office of dean, much of this work was delegated to committees. This practice continues to a greater or less degree, though there is general agreement among educators that administrative details should be assigned to administrative officers or their assistants rather than to committees of instructors.¹⁰ Effective leadership

¹⁰Reeves and others, *op. cit.*, p. 106. "Observations made in this group of colleges lead very definitely to the conclusion that administrative matters are usually better handled when specifically as-

on the part of the dean will tend to eliminate a number of faculty committees and will see to it that while the faculty studies problems and recommends policies, faculty members are freed from routine executive duties. This will improve the administration of the college and give individual professors more time for their study and teaching.¹¹ As the members of the faculty realize they are shaping the policies of the college in the light of their best thinking and in line with the central aims of the institution, they will be satisfied to let individual administrative officers carry out the details. The dean should be largely responsible for bringing about this spirit of cooperation as well as for delegating executive power to the appropriate person.

g. To the Student.

According to the unit plan suggested, the dean is responsible for student administration. Of the twenty functions having the highest frequency of those now being performed by the dean in the small college, nine relate directly to the students.

signed to responsible executive officers than when handled through committees of the faculty." Kinder and Collier state similar conclusions as a result of their studies.

¹¹Reeves and others, op. cit., p. 105 f. "A large number of the committees are maintained for administrative purposes, a plan which may be criticized adversely for several reasons. In the first place, the committee plan of administration tends to make difficult the fixing of responsibility for action or for failure to act. In the second place, committee service if seriously carried out is time-consuming for faculty members. In the third place, the committee plan frequently tends in actual practice to degenerate into action by one person, the Chairman of the committee. In the fourth place, committees appear to be much more vacillating in their decisions than is the case when administrative matters are handled by executive officers."

The dean's conduct of this important side of his work will be further considered in the last chapter, but here three desiderata may be set forth. First, the functions of the dean in relation to students should all, so far as possible, express the same policy and purpose; should all form a unity, the underlying spirit of which the student will gradually become conscious of as he experiences it throughout his whole college course, from his first contact with the dean in applying for admission to his receiving of the diploma at graduation. This policy and purpose will, of course, be the same as that professed in the college catalogue; but the point is that it should be brought out of the catalogue into the dean's administration as a philosophy of education consciously in action.

Second, this distinctive philosophy of education should on appropriate occasions and in appropriate ways be explicitly presented to the students, as for example, on the program of freshman week, or on occasions when some critical matter of college policy affecting the students is decided.

Third, the dean must seek to establish a relationship to students which is stronger and deeper than that of a college official. He must be a "person" to his students,—for personality influences, as the whole course of our thought has shown, are highly important. Possibly no one in the college has a greater opportunity for influencing the life of the college in this way than the dean. The "official" calls to the office should, therefore, be reduced to the minimum. When once a relationship of friend-

ship and accessibility has been established so that the "friendly chat" is more frequent than the official interview, the dean can afford to wait for such occasions when the student will come for that direction and counsel on really important matters that the dean wishes to give. The dean must, in short, become, through his personal relationships with the students, in the best sense *in loco parentis*.

The Dean's Salary, Vacation and Tenure of Office

The salary of the dean is above that of the staff, with the exception of the president, but it is low when considered in the light of his training, responsibilities, and the unavoidable expenses of the office. The inadequacy of this salary is revealed in the returns upon supplementary income, when the deans acknowledged the necessity of additional finances. While it is unwise for the salary of any officer of an institution to be out of balance with other salaries, the salary of the dean should, in the interest of the efficiency of the college, be at least such that it would eliminate the necessity of supplementing and afford opportunity of regular recreation and an adequate vacation. A financial strain added to the heavy responsibilities of the dean makes it difficult for him to bring to his student relationships anything other than a distracted and a pre-occupied mind.

Finally it may be said, if the dean is to fulfill the duties outlined above, and to carry through a constructive policy of administration, he must have a reasonable security of tenure in his office.

CHAPTER VI

SOME CHRISTIAN IMPLICATIONS OF THE FUNCTIONS OF THE DEAN

1. *Supervising Students.*
 2. *Directing the Faculty and the Educational Activities of the College.*
 3. *Advising the President.*
 4. *Teaching.*
- Concluding Statement.*

CHAPTER VI

SOME CHRISTIAN IMPLICATIONS OF THE FUNCTIONS OF THE DEAN

In this chapter, as already stated, we shall consider in greater detail the method and spirit in which the dean should fulfill the responsibilities assigned especially to him in the general organization of the college. While the evidence shows that the functions of the dean in the small Liberal Arts College have not yet been clearly established, there are four definite areas in which his responsibility is generally recognized. These are: (1) supervising students; (2) directing the faculty and the educational activities of the college; (3) advising the presidents; (4) teaching. Before dealing with the separate functions of the dean under these four heads, it is of the highest importance to emphasize in accordance with the whole philosophy of education which has been set forth that the efficiency of the dean does not depend merely on the performance of a schedule of duties; it depends just as much, and even more, on the spirit and authority he brings to his whole task. Never must he lose sight, in the performance of a multitude of duties, of the ultimate aim and purpose of his college, and all that those involve for the "whole" personality of every individual student. His power to serve this aim

and purpose, which are essentially of a personal and spiritual kind, will clearly depend on the extent to which they are first realized in his own spiritual life. He is called, in short, to be a spiritual leader, as well as an administrator of academic machinery, drawing his thoughts and discernments from an inner and spiritual source, from his own relationship to the Eternal. No technique or mere cleverness can be a substitute for this. Not that technique is not essential. The dean's duties require a clear head and a professional training, but they require also a rightly-ordered personal life.¹

This becomes especially clear when it is realized how much of the dean's work and ultimate effectiveness lies within the sphere of personal relationships and problems. In personal relationships, the individual responds not only to what may be told him in verbal instruction, but also, and even more, to the whole indefinable personal quality and impact of the individual dealing with him;² and to the latter, far

¹Phelps, W. L., *Teaching in School and College*, p. 183 f., New York, the Macmillan Company, 1912. Dr. Phelps says, "The dean is the student's friend, intimate adviser and counsellor. If ever a man needs religion in his work, it is the dean; . . . Now by religion I mean a life principle. Religion is a jealous thing; it must either have first place in a man's heart or no place. It cannot be subordinate to any other aim, impulse, or passion. It accepts no compromises. It must either be the master of a man, his great guiding principle, or it is worse than worthless. . . . I would not vote for a college dean who was not a Christian. I regard a Christian faith as one of his assets, or, in other words, one of the essential qualifications for the position."

²Farmer, Herbert H., *Things Not Seen*, p. 172 f. Professor Farmer is here speaking of the relationship of Jesus to his disciples, but it illustrates our meaning: "He was wise enough to see that in all such things it is the personal allegiance and devotion which matter and are the truly creative and uplifting elements in

more than the former, which shapes and educates in this sphere. The spirit reflected in the voice, the attitude expressed in the face, are often more significant than the words said. Unless the dean, therefore, can establish wholesome personal relationships, spiritual leadership is impossible, but he cannot do this unless he has wholesomeness in his life. He must himself be free from internal conflicts.³ Inequalities, belligerencies, sarcasm and hostile attitudes generally, arise unconsciously and become entangled in the situation, unless these dangers are guarded against in the inner places of the dean's own spiritual life.

Supervising Students

It has been pointed out that nine of the first twenty functions of the deans listed on the composite list, have to do directly with student supervision; that such work is so important and time-consuming that even in the small college the dean often finds it necessary to share these responsibil-

discipleship, and not the perfection of insight and foresight with which they may be interpreted . . . the supremely critical thing is the desire to share at all, the supremely critical thing is those bonds of affection and interest whose inevitable consequence always is, if they be loyally maintained, to draw minds together, and more and more make them one. . . . He would not make the mistake of all superior people which is, by asking too much, in the end to get nothing at all. He would accept love, even when mixed up with ignorance and ambition, believing, as He always did, that love in the end must win, must purify and illumine the soul."

³*Ibid.*, p. 138. "The invisible world is discerned by the whole personality, and if the personality is not whole, if it is in conflict with itself, it does not discern clearly; it fumbles and makes terrible destructive mistakes, like some ill-adjusted machine."

ties with deans of students. We have insisted, however, that it is the duty of the dean, when some of this work with students is delegated to others, to keep it unified and organized, and in harmony with the ideals of the institution.

Nowhere does what was said above concerning the dean as a spiritual leader more directly apply than to his work with the students. He should serve as a leader, inspirer and friend to all his students, sharing, so far as may be, their experiences, guiding their projects, and conveying unconsciously the impression of a life with a unified purpose and vision and with inner resources to realize these in different situations and problems as they arise. The picture the student should gradually come to form of him should be, not that of an efficient official, nor that of a mere autocrat whose command must, in any case, be obeyed, but that of one who is strong because of what he is in himself, one whose whole impact is felt, however vaguely, to lift things to a higher level and to challenge all that is below that level. There will be no suggestion of weakness in such a picture; on the contrary, the dean will be realized to be one whom nobody can "fool," and, what is more important, one whom nobody will wish to "fool."

It is primarily in interviewing students that this sort of impression will be made, if it is made at all. The dean must realize that "time" has a qualitative aspect as well as a quantitative, and that however the superficial business may be dispatched, whether swiftly or slowly, a deeper personal relationship

with the student of a certain quality and with certain consequences is inevitably established. Here the basic principles of a Christian estimate of personality, as indicated in Chapter Two, become tremendously important in practice. The student must be clearly envisaged as a self-directing person called to walk by his own insight and choice, and not to be merely regimented and directed in the way he should go. In proportion as the dean so envisages him, he will come so to envisage himself, and from the interview will spring a mutual respect for one another. This is especially important in interviews of a disciplinary character. The student should go out to conduct himself differently, not because he "must" if he "stays in college," but because he genuinely sees things in a different light. One dean received the following statement in a letter from a student whom he had not seen for four years. "If I have been at all successful in meeting with an even keel the ups and downs of the past few years, it has been largely because you instilled into me, during the many hours which you gave to me, a wholesome, workable attitude toward the world in which we live."

There are, of course, many obstacles in the way of the realization of these ideals. Many students, owing to previous experience in some school, come with fears and revolts and misunderstandings in respect to any authority under which they are set. The dean can perform no magic upon a self-centered, irresponsible and apparently indifferent person attending college, just because it is a person with

whom he is dealing. Moreover, he has his own limitations and personality handicaps. But, in spite of all, it is surprising what can be done, and as the dean succeeds in helping one or two, others will be ready to come for guidance.

Let it be again repeated, however, that we do not suggest that professional training and knowledge and technical skill are not necessary. They are necessary, but by themselves they are of comparatively little value.

We may now indicate briefly some of the more important duties in respect to students which the dean is called upon to perform.

(a) According to the present practice, the dean is being increasingly called upon to interview prospective students and their parents, and this is a function which may well belong to him. Such interviewing affords opportunity not only to estimate the ability and desirability of the student, but also to interpret the institution and its program and ideals to him and to his parents.

In connection with the entry of new students, the great importance of freshman-week may be emphasized. Much may depend on first impressions and experiences, and on wise selection of courses of study. The dean will not be able to carry out personally all the duties involved, but he should recognize the great opportunity which freshman-week offers and do all that lies within his power to see that it is not lost.

(b) Interviewing students on all academic matters, advising failing students, and, in general, per-

sonal counseling, were voted highest in frequency among all the functions of the dean in relation to students. Such counseling is an art, requiring both personal gifts and special training, and it should not be delegated indiscriminately to members of the faculty. The right person to do it is the dean, and it should be one of the prerequisites of appointment to the office that he should have the gifts and the training for it. He should have sufficient knowledge of psychology, mental hygiene, psychiatry, sociology, vocational guidance, higher education, Christian ethical principle, and cognate matters, to be able to grasp more deeply than others the bearings of a situation and to act with clearer vision and wisdom in relation to it.

Incidentally it may be mentioned that the dean's office furnishes other essentials for effective counseling, e. g., a central and accessible place, regular hours, availability of necessary records, etc.

(c) Closely related to counseling students on all problems relating to their college experience is the dean's responsibility to the parents of the students. The deans consulted, indicated their sense of the importance of informing parents on all matters of student welfare by placing it fourth in the list of their duties. It is also valuable for the dean to know personally as many of the parents of students as possible. Acquaintance with parents through correspondence and conversation affords the dean a basis for knowing the student better, and it gives him an opportunity to interpret the college, its aims and ideals, to the family. Moreover, by winning the

confidence, cooperation and support of the parents, many difficulties are avoided; and when problems do arise, they can be handled much more satisfactorily if the parents know the attitude and spirit of the dean. When both the dean and the parents in mutual understanding, in fairness, frankness and firmness, cooperate, more immediate and more permanent results are achieved. The dean, therefore, must acknowledge a definite responsibility for establishing and maintaining an effective relationship with the parents of students.

(d) In spite of all efforts and plans, problems of discipline do arise and must be met. Either directly or indirectly, the dean is responsible for discipline in the college. As has been stated, forty-five of the one hundred deans are alone responsible for discipline in their institutions; while ten share the responsibility with the president. Two tendencies are to be noted: one, the formation of personnel committees, and the other, the sharing of the responsibility with student government. In only one college, however, was it reported that there was cooperation of student government in problems of discipline, whereas sixty-one colleges had a personnel committee.

It has been emphasized that student counseling is extremely important; but in all cases of discipline it is even more essential, if the highest aims of the small college are to be realized. In fact, an excess amount of disciplinary problems may be the indication of inadequate service of this kind in the college. It is obvious that serious problems of

discipline cannot be handled by a group of faculty members or by immature students. This requires rather the work of a person trained in dealing with human problems. This person, in our opinion, should be the dean. The support of the faculty and the co-operation of the student body are essential elements in the success of discipline; but they are not the agencies for handling the persons involved. The dean's disciplinary work will, indeed, be part of the general task of student-interviewing and counseling, and will be governed by the same fundamental principles as those indicated above in the section on student counseling. There must not be one attitude for the youth who behaves himself and gives no trouble and another for the youth who does not. In both cases a personality is being dealt with—with the same basic needs—the need to be helped to face reality with courage and to stop fleeing from it, the need to recognize his own freedom of moral choice and the dignity of the right use of it; to realize the consequences of, and to learn from, mistakes, and not to be damned by them through some wooden and uncomprehending application of pain and penalties.

College administrators with high ideals have been surprisingly slow in applying in this sphere either the best contributions of modern studies in human nature, or what is more serious, the basic teaching of the religion they profess and strive to serve. It is a recognized fact that to approach a problem of misconduct, no matter how serious or repellent it

may be, with an attitude other than of understanding is sterile.⁴

An equally serious failure of many administrators is to place first a phantasy image of the "spirit or honor of the college." If an individual, through some misdemeanor, appears to impair this image, he is rigorously disciplined, perhaps even dismissed, in its interest; his own deep needs and interests as a living personality being more or less completely overlooked.

Directing the Faculty and the Educational Activities of the College

When the office of dean was first established in this country at Harvard, it was with the expressed purpose that the dean should direct the educational activities of the college. According to the present practice, however, the dean of the small college gives more time to other things, such as student administration and teaching. In the area of general directions of educational activities, the functions with the highest frequency are: making, with heads of departments, changes in courses, improving methods of grading the students' class work. Yet the impor-

⁴Jung, op. cit., p. 270. Jung insists that to pass judgment on the individual being treated is eventually to get out of touch with him. He must be seen "in an attitude of unprejudiced objectivity." Yet this attitude is not an aloof detachment. "It springs from a human quality—a kind of deep respect for facts and events and for the person who suffers from them—a respect for the secret of such a human life. *The truly religious person has this attitude.*" (Italics ours.) Again Jung says, "Condemnation does not liberate, it oppresses. I am the oppressor of the person I condemn, not his friend and fellow-sufferer."

tance of this side of the dean's work cannot be overemphasized if the aims as set forth in Chapter Two are to be realized. It will, of course, be pursued in closest cooperation with the faculty. We may suggest three objectives which he should have in this cooperation. First, the dean should be responsible for developing and unifying the educational philosophy of the college. The following suggestions are made:

He should review occasionally, before the whole faculty, the central aims and purposes of the college in the light of the needs, changing staff, and educational trends. From time to time, he should seek to have a committee of the faculty appointed to review the philosophy of the college and, if necessary, restate it in a more vivid and effective way. This would do much to give the faculty a sympathetic understanding of the purpose of the institution. Finally, he should seek to interest each department in building its work as a specific unit of the whole program. As Professor Hites rightly says,

"The danger becomes acute in those institutions where each teacher, failing to catch the vision of the educational whole, teaches his little subject as if it were the whole, organizing his departmental clubs and developing his student interests without any fundamental consideration of the total experience which the student should acquire."

Second, if the dean is trained in higher education, as he should be, he will naturally be the one to call the attention of the faculty to important developments and trends in higher education. Time in faculty meeting can be spent profitably in considering these problems as they have significance for the college. As faculty members become interested in, and gain knowledge of, modern movements in college education, they will relate them to their own work. Out of this should come naturally occasions for conferences with individual members of the faculty which will give the dean opportunity for correlating the department and for advising and assisting in the improvement of instruction.

Third, in the small college the place of religion should be recognized as a part of the total life of the institution. However, trained leadership is needed to help bring this about. As was pointed out in Chapter Two, religion approaches life as a whole and enters into all of its activities, vitalizing, unifying and giving new significance to them all. It is for the dean, as the leader of the faculty, to emphasize this aim and idea. He should help every member of the staff to realize that the student secures his religious experience from every phase of his college life; (i. e., through daily living with people who embody the religious ideal, the unspoken attitude in class, the establishment and unconscious social habits and attitudes as well as from specifically religious exercises).

Adviser to the President

The deans, by their vote on functions, placed the advising of the president on all academic problems as first among their responsibilities. Seventy-three of the one hundred deans give this first place among their activities, and sixty-two deans indicated that it is one of their major responsibilities.

The presidents in these same institutions would, however, probably register an entirely different vote!

In the small college using the unit type of administration suggested, the dean and the business manager stand next to the president in administrative responsibility. As has already been stated, the dean should relieve the president as much as possible of all routine and detail duties of academic administration. Three ways in which the dean should be of special assistance to the president may be mentioned.

First, he should share with the president the results of his training and reading in the sphere of higher education. They should together work out policies which they will present in their respective areas of activity (i. e., the president to the larger college constituency, the dean to the faculty and students in the institution).

Second, the dean should be of great assistance to the president in the selection and promotion of faculty members. The dean who is responsible for the direction of the educational program and is the most intimate observer of the work of the staff, should be prepared to give invaluable advice. The

reports, however, indicate that only thirteen deans are performing this service and only twenty-five believe it should be their responsibility. The success of the college is dependent upon the personnel of the college staff; for, as Dr. Kelly says:

“The fact is that colleges are not made Christian by departments of study, by curricula, or by any other form of organization or machinery. You can not do it by cunningly devised gadgets. If you do it at all you will do it through personalities. . . .

“The carriers of religion are persons. Books and test tubes and seminars may greatly stimulate and help persons. But there must be a divine light within—within the professor and within the student. Deep then will answer unto deep.”⁵

From this point of view, the most successful teacher is the one who, along with knowledge and skill in his chosen field, most fully embodies in his person the highest Christian values and spiritual insights. It is much easier to get a fair estimate of a prospective teacher's scholarship than it is to establish the even more important qualifications of a great teacher. It is safe to say that the small college will attain its higher aims only as it gathers and retains a faculty which embodies the ideal of the institution. Thus the selection of faculty members

⁵Kelly, Robert L., *Education Through Rendition*, p. 20. *World Call*, Vol. XVI, No. 1, January, 1934.

requires the most careful consideration and consultation with those best qualified to help.

Third, in present practice forty-two deans make the annual academic report of the college, and forty-five indicated that this should be one of the dean's duties. Undoubtedly, this should be one of the dean's duties, for it gives him an opportunity not only to render an account of the achievements of the year, but also to evaluate the work in the light of the philosophy of education of the institution and to state definite objectives for the future. This is of value both to him and to the president. The dean is enabled to make an annual "check up" of his own effectiveness and of that of his own colleagues. The president, on the other hand, is supplied with definite information which is essential to him as the head of the institution.

The Dean's Teaching

Ninety per cent of the deans making returns teach from one to six courses, with an average of between seven and eight hours of teaching each week. This takes from one-third to one-half of the dean's time and energy if the teaching is adequately done. It was the judgment of all the deans interviewed, however, that the dean should do teaching; that it gives him closer contacts with the students and with the teaching staff.

How much teaching the dean should do, must, of course, depend on his qualifications and on local conditions. While it may be wise for him to keep

up this work for the reasons stated and in order to follow the developments of scholarship in at least his own chosen field, there is always the danger that it will detract from his performance of what must be regarded as his larger responsibility. Without in the least minimizing the importance of classroom work, the dean's first task is to be a dean and to make the greatest contribution possible through the distinctive responsibilities and opportunities of that office. Thus, to mention only one thing, it is essential that he should have time and freedom for reading and study in fields affecting his duty as dean, e. g., professional journals, higher education, psychology, mental hygiene, sociology, vocational guidance, philosophy and religion, as well as to attend meetings of his own professional group. It may perhaps be questioned whether this as a rule can be done if a heavy teaching load is carried.

Conclusion

The whole course of this argument has shown how great are the obligations, responsibilities and opportunities of the dean in the small college. It is a profession, therefore, which should not be undertaken merely as a means of earning a living or of gaining the satisfaction of running an educational machine; but only as a vocation, a *ministry*, in the fullest meaning of the term.

The preparation and training necessary for the work can never be completed for it covers such a wide range and, being so essentially personal, ef-

fectiveness in it can only be achieved through experience itself. There is no place at present offering training of a kind that covers all phases of the dean's work as outlined in this study. Some phases are provided for in the universities offering courses in higher education. Others which have to do with the religious side of the dean's work, which we have seen to be so fundamental, are provided for only in the best theological seminaries. In this connection we may perhaps look for the day when the theological seminaries will have a larger conception of the *ministry* than they now have, and definitely include training for such work as has been under discussion.

It may be objected that the picture of the dean and his work which has been set forth is conceived in too ideal terms to be practical or realizable. In answer we would say that it is essential to our whole conception of the dean's office that it should be presented to him in terms of an absolute religious ideal. His responsibility we affirm so far as the small college is concerned is fundamentally religious. And it is the mark of the genuine religious life, as it is the source of all its power, to seek to live always in the light of the highest, even though as yet unrealized, ideals.

APPENDIX

A DIRECTORY OF THE 100 COLLEGES AND THE DEANS WHO ANSWERED THE QUESTIONNAIRE

- Haughton K. Fox, Adrian College, Adrian, Michigan.
S. Guerry Stukes, Agnes Scott College, Decatur, Georgia.
John Nelson Norwood, Alfred University, Alfred, New York.
George Benjamin Woods, American University, Washington, D. C.
S. W. Williams, Arkansas College, Batesville, Arkansas.
E. Glenn Mason, Ashland College, Ashland, Ohio.
Benjamin L. Birkbeck, Battle Creek College, Battle Creek, Mich.
William E. Alderman, Beloit College, Beloit, Wisconsin.
Thomas A. Hendricks, Berea College, Berea, Kentucky.
W. K. Woolery, Bethany College, Bethany, West Virginia.
Rosewell G. Lowrey, Blue Mountain College, Blue Mountain, Miss.
Noah E. Byers, Bluffton College, Bluffton, Ohio.
Paul Nixon, Bowdoin College, Brunswick, Maine.
Charles C. Wright, Bridgewater College, Bridgewater, Virginia.
Reuben Valentine Smith, Capital University, Columbus, Ohio.
Lloyd Slote Dancey, Carroll College, Waukesha, Wisconsin.
Arlie E. Cate, Carson-Newman College, Jefferson City, Tenn.
William Kuhns Hill, Carthage College, Carthage, Illinois.
Henry W. Pieterpol, Central College, Pella, Iowa.
Frank L. Rainey, Centre College, Danville, Kentucky.
E. C. Marriner, Colby College, Waterville, Maine.

- Allan L. Lemon, College of Puget Sound, Tacoma, Washington.
- Sister Saint Helene, College of St. Catherine, St. Paul, Minnesota.
- D. B. Hershey, Colorado College, Colorado Springs, Col.
- Irene Nye, Connecticut College, New London, Connecticut.
- W. D. Young, Cumberland University, Lebanon, Tennessee.
- M. P. Sellers, Dickinson College, Carlisle, Pennsylvania.
- Arthur M. Charles, Earlham College, Richmond, Indiana.
- Frances M. Burlingame, Elmira College, Elmira, New York.
- Alonzo Lohr Hook, Elon College, Elon College, N. C.
- Charles E. Torbet, Evansville College, Evansville, Indiana.
- Pleasant Lee Powell, Franklin College, Franklin, Indiana.
- D. B. Baldwin, Friends University, Wichita, Kansas.
- Clyde A. Milner, Guilford College, Guilford, N. C.
- Samuel Macon Reed, Hampden-Sydney College, Hampden-Sydney, Va.
- Francis Willard Kennedy, Heidelberg College, Tiffin, Ohio.
- Thomas Starling Staples, Hendrix College, Conway, Arkansas.
- Clark Lincoln Herron, Hillsdale College, Hillsdale, Michigan.
- M. Estes Cocke, Hollins College, Hollins, Virginia.
- Ruth V. Pope, Hood College, Frederick, Maryland.
- Homer A. Hill, Huron College, Huron, South Dakota.
- Claude S. Chappelear, Illinois College, Jacksonville, Ill.
- W. M. Wible, Intermountain Union College, Helena, Montana.
- Frank B. Taylor, Jamestown College, Jamestown, North Dakota.
- Marie C. Lyle, Keuka College, Keuka Park, New York.
- R. B. Williams, Lake Forest College, Lake Forest, Illinois.
- William I. T. Hoover, LaVerne College, LaVerne, California.
- Eunice Temple Ford, Limestone College, Gaffney, South Carolina.

- C. Lowell McPherson, Lynchburg College, Lynchburg, Virginia.
- Frederick A. Replogle, McPherson College, McPherson, Kansas.
- Draper Talman Schoonover, Marietta College, Marietta, Ohio.
- J. Gregory Boomhour, Meredith College, Raleigh, North Carolina.
- B. E. Mitchell, Millsaps College, Jackson, Mississippi.
- Aleida Johanna Pieters, Milwaukee-Downer College, Milwaukee, Wisconsin.
- M. Latimer, Mississippi College, Clinton, Mississippi.
- Mildred C. Johnstone, Moravian College for Women, Bethlehem, Pennsylvania.
- Arthur W. Shively, Mount Morris College, Mount Morris, Illinois.
- John Brady Bowman, Mount Union College, Alliance, Ohio.
- Robert C. Horn, Muhlenberg College, Allentown, Pennsylvania.
- Matthew Herbert Watson, Nebraska Central College, Central City, Nebraska.
- James Campsen Kinard, Newberry College, Newberry, South Carolina.
- George J. Kern, North Central College, Naperville, Illinois.
- R. E. Crump, Oklahoma Baptist University, Shawnee, Oklahoma.
- W. P. Behan, Ottawa University, Ottawa, Kansas.
- F. J. Vance, Otterbein College, Westerville, Ohio.
- Chase L. Conover, Pacific College, Newberg, Oregon.
- Frank Collins Taylor, Pacific University, Forest Grove, Oregon.
- Carl Conrad Guise, Parsons College, Fairfield, Iowa.
- William Eugene Berry, Penn College, Oskaloosa, Iowa.
- Mary Helen Marks, Pennsylvania College, Pittsburgh, Pennsylvania.
- Marshall Walton Brown, Presbyterian College for Women, Clinton, South Carolina.

- Hall Canter, Randolph-Macon College, Ashland, Virginia.
J. Clark Graham, Ripon College, Ripon, Virginia.
Winslow Samuel Anderson, Rollins College, Winter Park, Florida.
Sister Mary Evelyn, Rosary College, River Forest, Illinois.
Robert Earle Bacon, St. John's College, Annapolis, Maryland.
Bernard Iddings Bell, St. Stephens College, Annandale-on-Hudson, N. Y.
Isabel Fothergill Smith, Scripps College, Claremont, California.
Mary Cyril Aaron, Seton Hill College, Greensburg, Pennsylvania.
Raymond Walters, Swarthmore College, Swarthmore, Pennsylvania.
Emily Helen Dutton, Sweet Briar College, Sweet Briar, Virginia.
John Richie Jenison, Tarkio College, Tarkio, Missouri.
J. Arthur Howard, Taylor College, Upland, Indiana.
Sister Wilfrid, Trinity College, Washington, D. C.
Edward P. Childs, Trinity University, Waxahachie, Texas.
Frank C. Foster, Tusculum College, Greeneville, Tennessee.
Whorten A. Kline, Ursinus College, Collegeville, Pennsylvania.
George Valentine Kendall, Wabash College, Crawfordsville, Indiana.
J. S. William Jones, Washington College, Chestertown, Maryland.
Mrs. Charles Kirkland Roys, Wells College, Aurora, New York.
Leon P. Smith, Wesleyan College, Macon, Georgia.
Samuel Biggs Schofield, Western Maryland College, Westminster, Maryland.
G. B. Sweazey, Westminster College, Fulton, Missouri.
J. H. Coffin, Whittier College, Whittier, California.
Allen J. Moore, William Jewell College, Liberty, Missouri.
O. F. Boyd, Wilmington College, Wilmington, Ohio.

Arthur Mason DuPre, Wofford College, Spartanburg,
South Carolina.

Leister Earl William, Woman's College of Alabama, Mont-
gomery, Alabama.

M. A. Stewart, Yankton College, Yankton, South Dakota.
Charles Bisset, York College, York, Nebraska.

Date Due

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